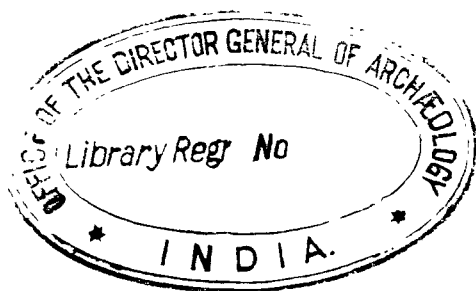


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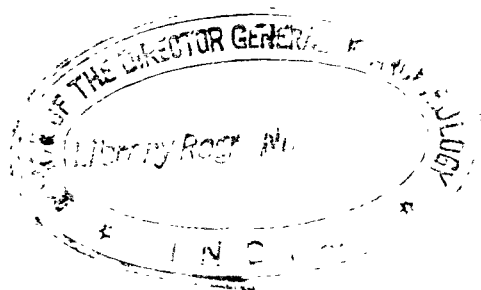
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EDITED

WITH THE CO-OPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

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THE

SĀM̐KHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀM̐KHYA PHILOSOPHY

22738

BY

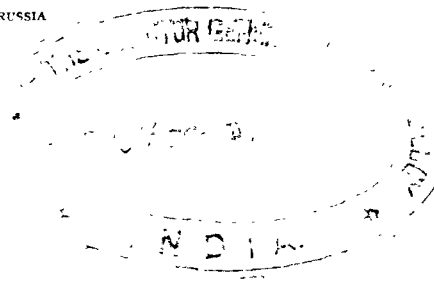
VIJÑĀNABHIKṢU

EDITED BY

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Sais
K.V. | Gar



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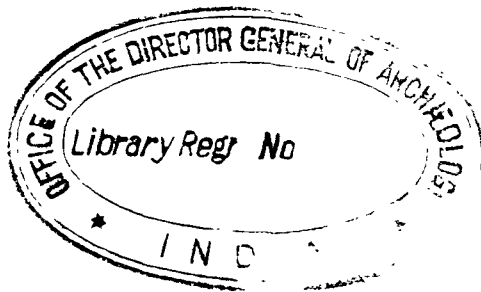
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PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or *Bhāṣya* proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or *Sūtras* (the portions printed in the larger type).

² The title reads : *Kapilā'-cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā'-tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyaṁ Vijñānā'-cāryya-racitaṁ sāmkhya-pravacana-bhāṣyam | grīrāmapure mudritaṁ abhūt | ṣana 1821 |* [Copies in the British Museum and Harvard College Library.]

³ The *Sāṅkhya Aphorisms of Kapila*, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *guddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*ṣruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

¹ The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1856.

² *Sāṅkhya-pravacana-bhāṣya*, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : **1.** Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); **2.** Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); **3.** Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner ; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one : the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible : for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities ; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind* ! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says : this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the “discriminating understanding ;” although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the “absence of separation in space” of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls “original Vedānta,” which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Ćvetāçvatara Upanishad, iv. 10 ; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one ; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacanabhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,
April, 1895.

As this work is printed from electrotype plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Çri-Gaṇeṣāya namaḥ !

“eko 'dvitīya” iti veda-vacānsi puṁsi
 sarvā-'bhimāna-vinivartanato 'sya muktyāi
 vāidharmya-lakṣaṇa-bhidā-viraḥaṁ vadanti,
 nā 'khaṇḍatām kha iva, dharma-ṣatā-'virodhāt.
 tasya ṣrutasya mananā-'rtham atho 'padeṣṭum 5
 sad-yukti-jālam iha sāmkhya-kṛd āvir-āsīt,
 Nārāyaṇaḥ Kapila-mūrtir, aṣeṣa-duḥkha-
 hānāya jīva-nivahasya. namo 'stu tasmāi !
 nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,
 tat samaṁ sarva-bhūteṣu cit-sāmānyam upāśmahe. 10
 iṣvarā-'nīṣvaratvā-'di cid-eka-rasa-vastuni
 vimūḍhā yatra paṇyanti, tad asmi paramam mahaḥ.
 kālā-'rka-bhakṣitaṁ sāmkhya-ṣāstraṁ jñāna-sudhākaram
 kalā-'vaṣiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.
 cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ; 15
 sāmkhya-bhāṣya-miṣeṇā 'smān prīyatām mokṣa-do Hariḥ !
 “tat tvam eva, tvam evāi 'tad” evaṁ ṣruti-ṣato-'ditam
 sarvā-'tmanām avāidharmyaṁ ṣāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ ṣrotavyo mantavyo nididhyāsitaḥ” ity-ādi-
 ṣrutīṣu parama-puruṣārtha-sādhanasyā 'tma-sākṣātkārasya hetutayā ṣrav- 20
 aṇā-'di-trayaṁ vihitam. tatra ṣravaṇā-'dāv upāyā-'kāṅkṣāyāṁ smaryate:

“ṣrotavyaḥ ṣruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
 matvā ca satataṁ dhyeya, ete darṣana-hetava” iti.

dhyeyo yoga-ṣāstra-prakāreṇa 'ti ṣeṣaḥ. tatra ṣrutibhyaḥ ṣruteṣu puruṣ-
 ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu ṣrutya-avirodhinīr upa- 25
 pattih Ṣaḍadhyāyī-rūpeṇa viveka-ṣāstreṇa Kapila-mūrtir Bhagavān upa-
 dideṣa. «nanu nyāya-vāiṣeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarṣita
 iti tābhyām asya gatārthatvam ; saḥ ṣaṇa-nirḡuṇatvā-'di-viruddha-rūpāir
 ātma-sādhakatayā tad-yuktibhir atratya-yuktīnām virodheno 'bhayor eva
 durghaṭam prāmāṇyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
 viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiṣeṣikābhyām
 hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
 bhūmikāyām anumāpitāḥ ; ekadā para-sūkṣme praveṣā-'sambhavāt. tadīyaṁ
 ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḥ”

- 5 iti Gītāy ān karṣṭvā-'bhīmāninas tārṅkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhya-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-
vāirāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā
10 'tmā-'karṣṭva-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati
hṛdayasya ṣoḍaṣa,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu
lokāv anusamharati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kimcit
paṇyaty, ananvāgatas tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣaṭāḥ

- “prakṛteḥ kriyamāṇāni guṇāni karmāṇi sarvaṇi;
15 ahaṃkāra-vimūḍhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malāḥ,
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana”

ity-ādi-tāttvika-smṛti-ṣaṭāḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhitatvāc ca. na cāi 'tāvatā nyāyā-'dy-aprāmāṇyam; vivakṣitā-
20 'rthe dehā-'dy-atirekā-'ṅge bādha-'bhāvāt, yat-paraḥ ṣaḍbāḥ sa ṣaḍbā-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇa-
'ntarā-'napekṣaṇena tad-aṅṣasyā 'nuvādatvān na ṣāstra-tātparya-viśaya-
tvam iti.

- «syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'ṣvara-sādhanaḥ,
atra ce 'ṣvarasya pratiśidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo
'pāsanā-paratva-sambhavād' iti vācyaṃ; vinigamakā-'bhāvāt. iṣvaro hi
durjñeya iti nirīṣvaratvam api loka-vyāvahāra-siddham āiṣvarya-vāirāgyāyā
30 'nuvādituṃ śakyata. ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv
iṣvaraḥ sphuṭam pratiśidhyate, yena seṣvara-vādasyaī 'va vyāvahārikatvam
avadhāryete» 'ti. atro 'cyate: atrā 'pi vyāvahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīṣvaram”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratishedhasyaī 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiśi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣaṇena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇāṃ āṣayaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstram
sāṃkoccyeta. yat tu

“nā 'sti sāṃkhya-samam jñānam, nā 'sti yoga-samam balam.
atra te sañçayo mā bhūj, jñānam sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā-'ñça eva sāṃkhya-jñānasya darçanā-'ntarebhya 5
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-'ñçe 'pi. tathā Parāçarā-
'dy-akhila-çiṣṭa-saṃvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāṇāde sāṃkhya-yogayoh
tyājyaḥ ṣṛuti-viruddho 'ñçaḥ ṣṛuty-eka-çaraṇāir nṛbhiḥ. 10
Jāiminīye ca Vāiyāse viruddhā-'ñço na kaçcana ;
ṣṛutyā vedā-'rtha-vijñāne ṣṛuti-pāram gatāu hi tāv ”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṃsāyā içvarā-'ñçe bala-
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vādibhiḥ ; 15
hetv-āgama-sad-ācārāir yad yuktaṃ, tad upāsyatām ”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahāreṇa brahma-
mīmāṃsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sādhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāṃkhyā api maheçvaram 20
anādi-nidhanam brahma, tam eva çaraṇam vraje ”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṃkhyānām içvarā-'jñānasyāi 'va Nārāyaṇā-
'dinā proktatvāc ca.

kim ca brahma-mīmāṃsāyā içvara eva mukhyo viṣaya upakramā-'dibhir
avadhṛtaḥ. tatrā 'ñçe tasya bādhe çāstrasyāi 'vā 'prāmāṇyam syād, yat- 25
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṃkhya-çāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya iti 'çvara-pratiṣedhā-
'ñça-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.
ataḥ sāvakāçatayā sāṃkhyam eve 'çvara-pratiṣedhā-'ñçe durbalam iti. na
ca «brahma-mīmāṃsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30
'çvaram» iti vaktum çakyate ; “smṛty-anavakāça-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityāi-'çvarya-viçiṣṭatvenāi 'va brahma-mīmāṃ-
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhya-
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī- 35
yam ; prakṛti-svātantryā-'pattyā “racanā-'nupapatteç ca nā 'numānam”
ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca ; tathā “sa pūrveṣām api
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-nityatā-vagamāc ce 'ti. tasmād abhyupagama-vāda-prāuḍhi-vādā-dināi 'va sāmkyasya vyāvahārike-ṣvara-pratiśedha-paratayā brahma-mīmāṃsā-yogābhyūñ saha na virodhaḥ. abhyupagama-vādaḥ ca ṣāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dr̥ṣṭān, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamān tatra. sāmksēpaḥ ṣrūyatām mame ”

'ti. astu vā pāpinām jñāna-pratibandhā-rtham āstika-darṣaneṣv apy aṅgataḥ ṣruti-viruddhā-rtha-vyavasthāpanam. teṣu-teṣv aṅgeṣv aprāmāṇyān ca ; ṣruti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-darṣanā-tiriktānān darṣanānān nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'ṣvara-vākyaṃ :

- “ ṣṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣān ṣravaṇa-mātreṇa pātityān jñāninām api.
prathamān hi mayāi 'vo 'ktaṃ ṣaivam pācupatā-'dikam.
15 mac-chakty-āveṣitāir viprāiḥ samproktāni tataḥ param :
Kaṇādena tu samproktaṃ ṣāstram vāiṣeṣikam mahat,
Gāutamena tathā nyāyam, sāmkyam tu Kapilena vāi,
dvi-janmanā Jāimininā pūrvam vedamayā-rthataḥ
nirīṣvareṇa vādena kṛtaṃ ṣāstram mahattaram.
20 Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.
dāityānān nāṣanā-rthāya Viṣṇunā Buddha-rūpiṇā
bāuddha-ṣāstram asat proktaṃ nagna-nīlapatā-'dikam.
māyāvādam asac chāstram pracchannam bāuddham eva ca
mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇā
25 apārthaṃ ṣruti-vākyaṇān darṣayal loka-garhitam.
karma-svarūpa-tyājyatvam atra ca pratipādyate,
sarva-karma-paribhraṇṣān nāiṣkarmyān tatra co 'cyate.
parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmaṇo 'sya param rūpaṃ nirguṇam darṣitam mayā.
30 sarvasya jagato 'py asya nāṣanā-rtham kalāu yuge
vedā-rtha-van mahā-ṣāstram māyāvādam avāidikam
mayāi 'va kathitaṃ, devi, jagatān nāṣa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ṣāstrasya na kasyā 'py aprāmāṇyān virodho vā ; sva-sva-viṣayeṣu
35 sarveṣān abādhd, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-ṅge 'py asya ṣāstrasyā 'bhyupagama-vādatvaṃ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyām apy “ aṅgo nānā-vyapadeṣād ” ity-ādi-sūtra-jātāir jīvā-tma-bahutvasyāi 'va nirṇayāt. sāmkyasiddha-puruṣāṇām ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-
khyasya nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanaṭve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-
siddhayor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

« nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyyāḥ
pāunaruktyam » iti cen, māi 'vam ! saṃkṣepa-vistara-rūpeṇo 'bhayor apy
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyyā yoga-darśanasye 'va Sāṃkhya-
pravacana-saṃjñā yuktā. Tattvasamāsā-khyam hi yat saṃkṣiptam sām-
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viśeṣas tv 10
ayam : yat Ṣaḍadhyāyyām Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratīśiddhasye 'ṣvarasya nirū-
paṇena nyūnatā-parihāro 'pi 'ti. asya ca sāmkhya-saṃjñā sāvayā

“ saṃkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,
tattvāni ca catur-viṇṣat ; tena sāmkhyaḥ prakīrtitā ” 15

ity-ādibhyo Bhāratā-di-vākyebhyaḥ. sāmkhya samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmkhya-ṣabdasya yoga-rūḍhatayā

“ tat-kāraṇam sāmkhya-yogā-dhigamyam ”

ity-ādi-ṣṛuṭiṣu

“ eṣā te 'bhihitā sāmkhye buddhir, yoge tv imām ṣṛṇv ” 20

ity-ādi-smṛtiṣu ca sāmkhya-ṣabdena sāmkhya-ṣāstram eva grāhyam, na
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-'pāyaḥ ce 25
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti ; mumukṣubhir
jijñāsitatvāt. tatra trividham duḥkham heyam ; tad-atyanta-nivṛttir hānam ;
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ ; viveka-khyātis tu
hāno-'pāya iti. vyūha-ṣabdena cāi 'ṣām upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham
pratijānīte :

atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “ maṅgalā-
'caraṇam ṣiṣṭā-cārād ” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣabdasyā 'dhikāra eva ; praṇā-nantaryā-dīnām puruṣārthena
sahā 'nvayā-sambhavāt ; jñānā-dy-ānantaryasya ca sūtrāir eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt ; adhikāra-bhinnā-rthatve ṣāstrā-

'rambha-pratijñā-dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-
 'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittiḥ puru-
 ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-
 yenā 'rambhaṇam. ārambhaḥ ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi
 5 tad-dvārā ṣāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-
 sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
 prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam
 āhidāivikam ca duḥkham. tatra 'tmānam sva-saṅghātam adhikṛtya
 pravṛttam ity ādhyātmikam: ṣārīram mānasam ca. tatra ṣārīram vyādhy-
 10 ādy-uttham, mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya
 pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-
 ādīn adhikṛtya pravṛttam ity āhidāivikam, dāha-ḡitā-dy-uttham iti vibhā-
 gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-
 janyatvā-janyatvābhyām mānasatvā-mānasatva-viṣeṣaḥ. eṣām trividha-
 15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāranyena niḥṣeṣato
 nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity
 avāntara-vākyā-rthaḥ. tatra sthūlam duḥkham vartamānā-vastham, tac
 ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānā-peḡṣā;
 atītam tu prāḡ eva naṣṭam iti na tatra sādhanā-peḡṣe 'ti pariṣeṣād anāgatā-
 20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.
 tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na
 nāḡo, 'pi tv atīta-vasthā; dhvaṇsa-prāḡabhāvayor atīta-nāgatā-vasthā-
 svarūpatvāt; sat-kārya-vādidbhir abhāvā-naṅgikārāt. «nanu kadācid apy
 avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-
 25 vat tan-nivṛtter na puruṣārthatvam yuktam» iti. māi 'vam! sarvatra hi
 sva-sva-kārya-janana-ḡaktir yāvad-dravya-sthāyini 'ti Pātaṅjale siddham;
 dāhā-di-ḡakti-ḡuṇyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca ḡaktir anāgatā-
 'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
 api ḡiyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;
 30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daḡyām ca prārabdha-karma-
 phalā-tiriktānām duḥkhānām anāgatā-vasthānām bījā-khyānām dāho,
 videha-kāivalye tu cittena saha vināḡa ity avāntara-viṣeṣaḥ. bīja-dāhaḡ cā
 'vidyā-sahakāry-uccheda-mātram; jñānasyā 'vidyā-mātro-cchedakatvasya
 loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāḡaḥ; jñānasya
 35 sākṣād duḥkhā-di-nāḡakatve pramāṇā-bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥ-
 khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt; duḥkha-nivṛtti-
 ḡabdasya duḥkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
 yat tu <kāṇṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
 40 syād> iti, tan na; evam api pumān nirduḥkha iti ḡravaṇa-manano-ttaram
 duḥkha-hānā-rtham nididhyāsanā-dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niṣcayād eva pravṛttir bhavati; prakṛte tu ṣṛavaṇa-
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā-'nāskanditaḥ phalasyā
'siddhatva-niṣcayo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-
'cehā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣrutis tu moha-nācinī katham sid-
dhasya phalatvam pratipādayet: "tarati ṣokam ātma-vid," "vidvān harṣa- 5
ṣokāu jahātī" 'ty-ādir » iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtreṇai 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ;
anyathā taylor bhogyatvā-nupapatteḥ. sukhā-'di-grahaṇam hi bhogo, 10
grahaṇam ca tad-ākārātā. sā ca kūṭastha-citāu buddher arthā-'kāra-vat
pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapyata iva dṛṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15
viṣiṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphaṭikam dṛṣṭāntam sūtra-kāro vakṣyati "kusuma-
vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam
ucyate; sa cā 'dhyāsaḥ pratibimbam vinā na ghaṭeta; jñāna-mātrasyā
'dhyāsatva ātmācraiyāt: adhyāsāj jñānam, jñānam eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi:

"tasminṇ cid darpaṇe sphāre samastā vastu-dṛṣṭayah;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmarāṃ dṛṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-
ṣārthatvam anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ;
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30
ṣārthaḥ. evam sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva.
tad idam duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir
uktam: "tasmin nivṛtte puruṣaḥ punar idam tāpa-trayaṃ na bhuñkta" iti.
ataḥ ṣrutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṃ samkṣepeṇo 'ddiṣṭam, vistaras tv
anayoḥ paṇḍitā bhavite 'ti.

ataḥ param vakṣyamānasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rtham tad-
itāreṣām hāno-'pāyatvam pratyācāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutah? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca çrutiḥ "amṛtatvasya tu nā
5 'çā 'sti vittene" 'ty-ādih.

«nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivarta-
katve katham tatra pravṛttiḥ?» tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣār-
thatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva
nā 'sti, yathā-katham-cit puruṣārthatvam tv asty eva. kutah? prātyahi-
kasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirā-
karaṇasya ceṣṭanād anveṣanād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir
upapadyata iti bhāvaḥ. kuñjara-çāucā-'dikam apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyah pra-
māṇa-kuçalāih. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutah? sarvā-'sambhavāt sarva-
duḥkheṣu dr̥ṣṭa-sādhanaih pratikāra-'sambhavāt. yatrā 'pi sambhavas,
tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha : sambhave
'pī 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyam-
bhāvād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

«nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-
sambheda-niyamo 'prayojakaḥ ; tathā ca smaryate :

"yan na duḥkkena sambhinnam na ca grastam anantaram
abhiḷāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dr̥ṣṭa-sādhana-'sādhya-sya mokṣasya dr̥ṣṭa-sādhana-sādhya-rājyā-'dibhya
utkarṣāt teṣu duḥkha-sattā 'vadhāryate ; api-çabdāt triguṇā-'tmakatvā-'der
api mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-çruter iti ; "na ha vāi
35 saçarīrasya sataḥ priyā-'priyayor apahatir asti ; açarīram vāva santam priyā-
'priye na spr̥çata" ity-ādinaḥ videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dṛṣṭa-sādhanaṁ atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanaṁ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ṣṛuter» iti. tatrā ’ha :

aviṣeṣaḥ co ’bhayoḥ. 6.

ubhayor eva dṛṣṭā-dṛṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya- 5
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-
kāyām uktam :

“dṛṣṭavad ānuṣravikaḥ; sa hy aviṣuddhi-kṣayā-’tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedāḥ; tad-vihita-yāgā-’dir ānuṣravikaḥ.
sa dṛṣṭo-’pāya-vad evā ’viṣuddhyā hiṁsā-’di-pāpena vināṣi-sātiṣaya-phala- 10
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve
balavad-anīṣṭā-’nanubandhi-’ṣṭa-sādhanaṁ-rūpasya vidhy-arthasyā ’nupa-
pattir» iti cen, na; vāidha-hiṁsā-janyā-’niṣṭasye ’ṣṭo-’tpatti-nāntarīyakatvene
’ṣṭo-’tpatti-nāntarīyaka-duḥkhā-’dhika-duḥkhā-’janakatva-rūpasya balavad-
anīṣṭā-’nanubandhitvasya vidhy-aṅgasyā ’kṣateḥ. yat tu «vāidha-hiṁsā- 15
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-
’bhāvāt; Yudhiṣṭhirā-’dīnām sva-dharme ’pi yuddhā-’dāu jñāti-vadhā-’di-
pratyavāya-parihārāya prāyaścitta-ṣṛavaṇāc ca;

“tasmād yāsyāmy aham, tāta, dṛṣṭve ’mam duḥkha-samnidhim

trayī-dharmam adharmā-’dhyam kimpāka-phala-sam nibham” 20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”
iti ṣṛutis tu vāidhā-’tirikta-hiṁsā-nivṛtṭer iṣṭa-sādhanaṁ eva vakti, na tu
vāidha-hiṁsāyā anīṣṭa-sādhanaṁ-’bhāvam apī ’ty-ādikam Yogavārttike
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaṣur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ṣṛuti-virodhena tu soma-pānā-’dibhir amṛtatvam gāuṇam eva man-
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvam hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evam dṛṣṭā-dṛṣṭo-’pāyayoh sākṣāt-parama-puruṣārthā-’sādhanaṁ
sādhite tad-upāyā-’kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-’khyā-duḥkha-hetū-’cheda-dvārāi ’va hāno-’pāya ity
āṣayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati
praghaṭṭakena : 35

na svabhāvato baddhasya mokṣa-sādhano-’padeṣa-vidhiḥ. 7.

duḥkhā-’tyanta-nivṛtṭer mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga
eva. tasya bandhasya puruṣe na svābhāvikatvam vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanō-'padeṣasya grāutasya vi-
dhir anuṣṭhānaṃ niyojyānāṃ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān
mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ.
tad uktam Īṣvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ṣatāir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat
svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ṣaṅkāi 'va
10 nāstī » 'ti cen, na; triṣuṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi
sattvā-'dhikyenā 'bhībhavāt sadā duḥkhā-'nupalabdhi-vad ātmano'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādidbhir bāuddhāiḥ citta-
syāi 'vā 'tmatū-'bhyupagamāc ca. « athāi 'vam ātma-nāṣād eva mokṣo 'stv »
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarāṇyenāi
15 'va mokṣasya puruṣārthatvād iti.

« bhavatv ananuṣṭhānaṃ, tena kim? » ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavana tat-sādhano-
'padeṣṭṛ-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyam syād ity arthaḥ.

- 20 « nanu ṣruti-balād evā 'nuṣṭhānaṃ syāt? » tatrā 'ha :

nā 'cakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'čakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe
'pi vihite 'py ačakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-'bhāsa
eva; bādhitam arthaṃ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25 atra ṣaṅkate :

ṣukla-paṭa-vad bīja-vac cet, 10.

- « nanu svābhāvikasyā 'py apāyo dṛṣyate, yathā ṣukla-paṭasya svābhā-
vikam ṣaṅklyam rūṣeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-
ṣaktir agninā 'panīyate; ataḥ ṣukla-paṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhano-
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhate :

čakty-udbhavā-'nuddbhavābhyām nā 'cakyo-'padeṣaḥ. 11.

- ukta-dṛṣṭāntayor api nā 'čakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? čakty-udbhavā-'nuddbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca
rakta-paṭa-bhr̥ṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 5
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dr̥ṣṭāntayor iva tirobhāva-mātrasye
'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-
saṃkalpā-'dinā çakty-udbhavasya bhr̥ṣṭa-bījeṣv iva mukteṣv api sambhavenā
'nirmokṣā-'pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'chedya-
tvam na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity āçayena nāimittikatvam nirākriyate .

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dinām nimittatva-sāmānyam
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yan nāimittikatvam
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiśidhyate, pu- 20
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam sati yat-saṃyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtam nāimittikatvene 'ti. 25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-
dharmatvād ity arthaḥ. anya-dharmasya sākṣād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

asaṅgo 'yam puruṣa iti. 15.

35

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svīkāre vikāra-hetu-saṃyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgate ca ṣṛtiḥ: "sa yad atra kimcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaç ca saṃyoga-mātram na bhavati; kāla-deça-sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va
5 padma-pattrasya 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravanāc ca.

na karmanā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihitā-niṣiddha-karmanā 'pi puruṣasya bandhaḥ; karmanām anātma-dharmatvāt; anya-dharmanā sāksād anyasya bandhe ca muktasyā 'pi
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmanā bandhā-'ṅgīkāre nā 'yam doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saḥakāry-antara-vilambato vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-upapattiḥ. puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksātkārā-'khyā-
20 bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān, niyāmakā-'bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svīkāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
30 «cittasyāi 'va bandha-mokṣāu, na puruṣasye» 'ti ṣṛti-smṛtiṣu gīyate, tad bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃ-
35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

**na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād
ṛte. 19.**

5

tasmāt tad-yogād ṛte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti ; api tu tata eva bandhaḥ. bandhasyāu-¹pādhikatva-lābhāya naḥ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-²der duḥkha-nāçakatvaṃ kalpyam ; kāraṇa-nāçasya kārya-³10 nāçakatāyāḥ kṛtatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-⁴der upādānam. ato dīpa-çikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āçu-vināçitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cchā-'dīnāṃ āçu-vināçāḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād ¹⁵ dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'çliṣṭa-grhaṃ vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yam na çocati” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-çuddhasya sphaṭikasya rāga-²⁰ yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-çuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate ; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktāṃ Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-'navacchinnatvaṃ, çuddhā-'di-svabhāvatvaṃ ca nitya-çuddhatvā-'dikam. tatra nitya-çuddhatvaṃ sadā-pāpa-puṇya-çūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-çuddhatvā-'dāu ca çrutir “āyam ātmā ³⁰ san-mātro nityaḥ çuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād ṛta ity anena nitya-çuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-³⁵ darçaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā ³⁵ duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktaṃ lāghavāt ; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaç co 'pādānatvaṃ yuktaṃ ;

kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṃ sukhī duḥkhī karomī 'ty-
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṃ gāura
ity-ādi-bhrama-ṣatā-'ntahpātītvenā 'prāmānya-ṣaṅkā-'skanditatayo 'kta-pra-
tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
5 cīn-mātrātve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva līṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛṣṭayor saṃyogo heya-hetur ”
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-
sādhāraṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmnah
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vā 'tra saṃyoga-
ṣabdhā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; buddhi-vṛtty-
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-
20 janakatā-'vacchedakatvenā 'ntahkaraṇa-saṃyoge vāijātyam cā 'smābhir api
'ṣtam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvaṃ ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;
ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaṣcit tu « prakṛti-puruṣayor saṃyogā-
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva
25 yoga-ṣabdhā-'rtho, na tu saṃyoga » iti. tan na; “ tad-yogo 'py avivekā ”
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;
“ sva-svāmi-ṣaktyor svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur
avidye ” 'ti sūtrābhyām Pātāñjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-
rūpasyā 'vivekasya ca saṃyogatve ātmā-'craṇaḥ; pum-prakṛti-saṃyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātram
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdhā-'rthatāyā uktatvād iti.
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinā-'paricchinna-trividha-
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayaḥ iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu « bhogyā-bhoktṛ-yogyatāi 'vā 'nayoḥ saṃyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'patteḥ samānatvāt? bhogyā-bhoktṛ-yogyatāyāḥ saṃyoga-rūpa- 5
tvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-
viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam
bandha-hetur avadhāritaḥ.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhijñāna-ḍaḍa-balo 'dvaya-vādī vināyaka”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinā bāuddha-prabhedā
evam āhuḥ: « nā 'sti prakṛty-ādi bāhyaṃ vastu, yena tat-saṃyogād āupā-
dhikas tāttviko vā bandhaḥ syāt; kiṃ tu kṣaṇika-vijñāna-saṃtāna-mātram
advitīyaṃ tattvam; anyat sarvaṃ saṃvṛtikam, saṃvṛtiḥ cā 'vidyā mithyā-
jñānā-'khyā; tata eva bandha » iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṇanāḥ
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha- 20
yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nāu-
cityāt. na hi svāpna-rajjivā bandhanam dṛṣṭam ity arthaḥ. « bandho 'py
avāstava » iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-
'dvāita-ḍraṇaḥ-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-
dhāc ca; bandha-mithyātva-ḍraṇaṇena bandha-nivṛtṭy-ākhyā-phala-siddhatva- 25
niṣṇayāt tad-artham bahv-āyāsa-sādhyā-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svīkriyate, tadā svā-'bhyupagatasyā 'vidyā-
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-'pattiḥ ca. 22.

30

kiṃ cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam
prasajyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntahpāti-vyakti-
nām ānanyāt sajātiya-dvāitam iṣyate eve 'ty āḍayena vijātiye 'ti viṣeṣaṇam.
« nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātiya-dvāitam »
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇa 'vidyā-mātrato ban-
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā
abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc
5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra līṅgam
dṛṣyate, tat teṣāṃ api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca
mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īśa-vākya-paramparābhyah. na tu tad vedānta-
10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-ṣeṣād iti. māyā-vādinā 'tra ca na sākṣāt prativāditvaṃ,
vijātiye 'ti viṣeṣaṇa-vāiyarthiāt; māyā-vāde sajātiya-dvāitasyā 'py an-
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-
nityatā-rūpa-pāramārthikatvā-bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāṇaḥ. evaṃ
20 yoga-mate brahma-mīmāṃsā-mate 'pi 'ti.

ṣaṅkate :

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā,
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra
sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti
sūcayitum viruddha-pado-'pādānam.

pariharati :

na tādṛk-padārthā-'pratīteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-'khyā-bandha-
hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ ;
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāṣād iti. asmad-ādi-mate tu
nā 'yam doṣaḥ ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.
janmā-'khyāḥ ca saṃyogaḥ prārabdha-samāptiṃ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

na vayaṃ ṣaṭ-padārtha-vādinā vāiṣeṣikā-'di-vat. 25.

«nanu vāiṣeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-ṣoḍaṣā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-ṣyānām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya saṃgrahaḥ syād ity arthaḥ. ṣṛuṭy-ādikaṃ cā 'smiṇ arthe sphuṭaṇ nā 'sti ; yukti-virodhena ca saṃdigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣṛuṭi-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca
nirdhāryo 'padeṣṭum aṣṭakā ; kiṃ tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20
'gre prapañcayīṣyāma iti dik. etat-prakaraṇo-'panyastānī ca sarvāṇy eva
dūṣaṇāṇy ādhunike 'pi māyā-vāde yojanīyānī.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viśayāḥ santi, teṣāṃ vāsanayā
jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viśayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viśaya-vāsanā, tan-nimittako
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30
vyavadhānāt, Sṛughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na
bāhya-viśayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?
Sṛughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-
yoge saty eva hi vāsanā-'khyā uparāgo drṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35
yathā vā puṣpa-sphaṭikayor iti.

api-ṣabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate.— Sruḡhna-Pāṭaliputrāu viprakṛṣṭāu deṣa-viṣeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deṣe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deṣa-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deṣe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra ṇāṅkate :

adrṣṭa-vaṣāc cet, 30.

10 « nanv eka-deṣa-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaṣād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor karṭṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na karṭṛ-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

ṇāṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikarāṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya jaṇma-paryantaṃ sthāyī eka ātmā nā 'sti, yo jaṇmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmanādhikarāṇyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āṣayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti ṣeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-
'spadam bandhā-'di kṣaṇikam ; sattvāt ; dīpa-ṣikhā-'di-vad iti. na ca ghaṭā-
'dāu vyabhicārāḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣaṃ, tad evā 'haṃ
sprṣṇāmi 'ty-ādi-pratyabhijñāyā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;
pratipakṣā-numānena 'ty arthaḥ. tad yathā : bandhā-'di sthira ; sattvāt ;
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama
eva pareṣāṃ iti.

ṣruti-nyāya-virodhāc ca. 36.

“sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-
ādi-ṣrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-ṣrūtā-'di-yuktibhiḥ ca 15
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-numānasya virodhān na
kṣaṇikatvaṃ kasyā 'pi 'ty arthaḥ.

drṣṭāntā-'siddheḥ ca. 37.

pradīpa-ṣikhā-'di-drṣṭānte kṣaṇikatvā-'siddheḥ ca na kṣaṇikatvā-
'numānam ity arthaḥ.

20

kiṃ ca kṣaṇikatā-vādināṃ mṛd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtty-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kiṃ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṃ vā kramikayoḥ ?
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ.

25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇā-
'nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ.

30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

pūrva-bhāva-mātre na niyamaḥ. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viṣeṣāt. upādāna-nimittayor
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.
tan-matam apākaroti :

15 **na vijñāna-mātram, bāhya-pratiteḥ. 42.**

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-drṣṭāntāir dṛṣyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛu-
20 ti smṛti api staḥ: “cid dhī 'dam sarvam,”

“tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;
vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt;
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; cūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va
prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣaḥ
pramāṇā-'disv eṣṭavya » iti ced, āyātam mārgena. kim punar idam vyāva-
35 hārikatvam? yadi pariṇāmitvam, tadā 'smābhir apī 'dṛṣam eva sattvam
grāhya-grāhaka-pramāṇānām iṣṭam; ṣukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiśedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;
tādṛṣāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-
'nugr̥hītena yathā-kathameid-anumānenāi 'va bādhas tu vijñāne 'pi samāna
iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣruti-smṛtayas 6
tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,
na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-ntareṇā 'pi nā 'nya-samjñām upāiti vāi
pariṇāmā-di-sambhūtām, tad vastu, nṛpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10
tathā 'nyac ca, nṛpe, 'ttham tu na sat saṃkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-
kalpanāmayam īṣvarā-'di-saṃkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-'rtha-grahaṇena vijñāna-
vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

«nanv evam bhavatu ṣūnyam eva tattvam ; tadā sutarām eva bandha-
kāraṇā-'nveṣaṇam na yuktaṃ tucchatvād» iti nāstika-ṣiromaṇiḥ praty- 20
avatiṣṭhate :

**ṣūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-
ṣasya. 44.**

ṣūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaḥ ca vināṣī,
sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
madhye kṣaṇika-sattvam sāmṃrtikam na pāramārthikam bandhā-'di. tataḥ
kim kena badhyete 'ty āṇayaḥ. bhāvānām vināṣitve hetur vastu-dharmatvād
vināṣasye 'ti, vināṣasya vastu-svabhāvatvāt. svabhāvam tu vibhāya na
padārthas tiṣṭhati 'ty arthaḥ.

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vināṣitvam iti mūḍhānām apavāda-mātram mithyā-vāda
eva; nāṣa-kāraṇā-'bhāvena niravayava-dravyāṇām nāṣā-'sambhavāt ; kāryā-
ṇām api vināṣā-'siddheḥ ca; ghaṭo jīṇa iti pratyaya-vad eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35
tāyāḥ ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveṣa eva. kim ca vinā-
ṣasya prapañca-tattvatā-'bhyupagame 'pi vināṣa eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe : < ṣūnyam tattvam ity ajñānām
kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-'sattva-
vikalpā-'sahatvāt. ṣūnye pramāṇā-'ṅgikāre tenāi 'va ṣūnyatā-kṣatih; anañ-
gikāre pramāṇā-'bhāvān na ṣūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-
5 'dy-āpattir ity artha > iti. na ca

« “na nirodho na co 'tpattir na baddho na ca sādhakah
na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-ṣūnyam nirālambam svarūpam yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaṣyati”

10 'ti ṣruti-smṛtibhyām api ṣūnyam tattvatayā pratipādyata » iti vācyam;
puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādr̥ṣiṣu ṣrutiṣu tattvatayo 'ktatvāt,
pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viṣva-cid-ākā-
śasyāi 'vāi 'tādr̥ṣa-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarair eka-vākyatvād, ākāṣa-ṣūnyayoḥ paryāyatvād iti.
mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāṣe līnam.

dūṣaṇā-'ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-niras-
ana-hetukatvād ayam api pakṣo vinaṣyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-
nirāsa-hetur hi pratyabhijñā-'nupapatty-ādiḥ ṣūnya-vāde 'pi samānaḥ. tathā
vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā ṣūnyatāi 'vā 'stu
25 puruṣārtha » iti tāir manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataḥ ca ṣūnyatāyāḥ puruṣārthatvam na sam-
bhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca
puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm
pūrva-nirastā-'vaṣiṣṭāny āstika-sambhāvyāny apy anyāni bandha-kāraṇāni
nirasyante.

na gati-viṣeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viṣeṣāt ṣarīra-praveṣā-'di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣruti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣravaṇāt puruṣasya paricchinnavam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātrāḥ 5 puruṣo 'ntar-ātme " 'ty-ādir » ity āṇāṅkāṃ apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnaḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhutva-ṣruti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dṛṣṭa ” ity-ādi-ṣrutih. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ : madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, anutve ca deha-vyāpī-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,
prakṛtiḥ ca tad aṇṇāti triṣu lokaṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣeṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihitā-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'dṛṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :

atiprasaktir anya-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya
bandho-'tpattir na ghaṭate, ṣṛuti-virodhād iti sādharmaṇam bādhakam āha:
nirguṇā-'di-ṣṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

5

“sākṣī cetā kevalo nirguṇaḥ ce ”

'ty-ādi-ṣṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye ” 'ty-ādinā praghaṭṭakene 'tara-
pratiṣedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritāḥ.
tatre 'yam āgaṅkā: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-
nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyāṃ
samānā eve » 'ti. tām imām āgaṅkāṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamānād avivekān eva
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣānām samānatvam astī 'ty
arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati
'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt
prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsanā vā.
tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-
20 dharmenā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve » 'ti cen,
māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca
prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivicya na darṣi-
tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-
yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktam Kārikayā:

25

“puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya
pañgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga ” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty
arthaḥ. avivekasya vṛtti-rūpatvaṃ tu “vān-mātram, na tu tattvaṃ, citta-
sthiter ” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muk-
tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam
prān no 'ktaḥ.

«nanu bhogya-bhokṛt-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-
bhāvasya karmā-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi
35 saṃyoga-hetur iṣyata? » iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;
kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv ”

iti Gītāyām saṅgā-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-
 ṣyamānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣruti-smṛti-
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc
 chettum ṣakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've
 'ty āçayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayaṃ cā
 'viveko 'grhītā-'saṃsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-
 abhyupagama-mātra eva yogato 'tra viṣeṣau-'cityāt. na punar aviveko 'trā
 'bhāva-mātraṃ viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'pattelḥ; jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20
 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-ṣabdenā 'vidyā-
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyogā-'janaka-
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vāk्यeṣv abhi-
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viṣeṣatvam iti siddham.

ayaṃ cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sāksād, dharmā-
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-
 vipāka" iti Yoga-sūtrāt; "kartā 'smī 'ti nibadhyata" iti smṛtelḥ; "vīta- 30
 rāga-janmā-'darṣanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharṃe 'pi:

"jñāne-'ndriyāṇī 'ndriyā-'rthā no 'pasarpanty atarṣulam,
 hīnaḥ ca karaṇāir dehī na deham punar arhati."

"tasmāt tarṣā-'tmakād rāgād bījaj jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyam, samā- 35
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāçayaḥ,"
 "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakam
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍīkṛtye 'çvara-gītāyām
 uktam :

“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,
rāga-dveṣā-'dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditaḥ.

itaḥ paraṃ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'cāstra-
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

ṣukti-rajatā-'di-sthale loka-siddham yaṃ niyata-kāraṇam viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad
uktaṃ Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya” iti. karmā-
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aṣuddhi-kṣaye
jñāna-dīptir ā viveka-khyāter” iti Yoga-sūtreṇa sattva-ṣuddhi-dvārā jñāna
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aṇuta ”

iti ṣrutāu “saha-kāritvena ce” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'ṣrama-proktaṃ kartavyam karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce” 'ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity āṣayād iti. teṣāṃ
mate 'pi viveka-dvāratām vinā 'viveka-nāṣakatvaṃ karmaṇo nāi 'va si-
dhyati 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāṣyatva-vacanāt tamo 'pi dravyam eva,
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānām bhra-
matvā-'nāucityāt. na ca «klptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhakam» iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter
api bādha-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnāṃ sva-sva-
trītiya-kṣaṇe 'vaḥyaṃ vināḥ jñānasya tan-nāḥakatvaṃ kim-arthaṃ iṣyata »
iti ced, aviveka-ḥabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātavāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāḥa-sambhavāc ce 'ti.

« nanu prakṛti-puruṣa-'viveka eva cet saṃyoga-dvārā bandha-hetus
tayoṛ viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt; tac ca ḥṛti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10

puruṣe pradhānā-'vivekāḍ kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaḥyaṃ hānam ity arthaḥ. yathā ḥarīrād
ātmani vivikte ḥarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūṭasthatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nāḥac ce 'ti bhāvāḥ. tad etat smaryate:

“ citrā-'dhāra-ṇa-tyāge tyaktaṃ tasya hi citrakam,
prakṛter virame ce 'tthaṃ, dhyāyināṃ ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-ḥabdena dravya-rūpā api vikārā grāhyā iti. 20
yac ca < buddhi-puruṣa-vivekāḍ eva mokṣa > ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-graḥaṇāt prakṛter api graḥaṇam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṃ vinā 'nupapatteḥ; atītānām
buddhy-ādy-akhilā-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralāyā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpataḥ pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā
'pi liṅga-ḥarīra-saṃyoga-viyoga-rūpayoḥ janma-maraṇayoḥ pāramārthika-
tvād » iti vācyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”

ity-ādi-vākyāir janmā-'di-pratiṣedheno 'tpatti-vināḥā-'bhimāna-rūpasyā 'py 35
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣānām abhimāno 'nādir vaktum na ḥakyate; buddhy-

ādinām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rthan niyāmakā-
 'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dṛṣṭatvāt,
 kalpanāyāç ca dṛṣṭā-'nusāritvāt; yathā loke dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-
 janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣv
 5 abhimānaḥ; tayoṛ nivṛtṭyā ca tayoṛ nivṛttir iti. pradhānā-'bhimāna-tad-
 vāsanayoç ca bijā-'nīkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-
 'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyaṃ āçāṅkā: « nanu puruṣe ced
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “ nitya-çuddha-buddha-
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

vān-mātram, na tu tattvaṃ, citta-sthiteḥ. 58.

15 bandhā-'dīnām sarveṣām citta evā 'vasthānāt tat sarvaṃ puruṣe vān-
 mātram çabda-mātram, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
 tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no
 'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusamīcarati,
 dhyāyati 'va, lēlāyati 've ” 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣaḥ,
 20 samāno lokayor eka-rūpaḥ; iva-çabdābhyām nānā-rūpatvasyāu 'pādhika-
 tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiç ca māyayā;
 svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavī ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya
 25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-
 ṣāya prakṛtir avivekenā 'tmānaṃ darçitavati, tad-vāsanā-vaçāt tam eva
 saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darçi-
 tavati, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā
 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na
 35 ghaṭate; karmā-'dīnām sāksi-bhāsyatvā-'bhāvena sāksāt puruṣeṣv aprati-
 bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātram, tarhi çravaṇena yuktyā

vā tasya bādho bhavatu; kim-arthaṃ ṣṛuti-smṛtyoḥ sāksātkāra-paryantaṃ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatrā 'ha:

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccaya-rthaḥ. vāñ-mātram api puruṣasya bandhā-'dikaṃ ṣravaṇa-manana-mātreṇa na bādhyate sāksāt- 5
kāraṃ vinā; yathā diñ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyaṃ ṣravaṇa-yuktibhyāṃ na bādhyate sāksātkāraṃ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṃ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāksātkāraḥ; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam: « nanu “niyata-kāraṇāt tad-ucchittir” 10
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṃ kiṃ ṣra-
vaṇā-'di-sādhāraṇam, utā 'sti kaṇcid viṣeṣa? » ity ākāṅkṣāyāṃ āha “yuktito
'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no
'echidyate vivekā-'parokṣaṃ vinā, diñ-moha-vad ity arthaḥ. sāksātkāra-
bhrame sāksātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 15

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ paraṃ vivekaḥ
pratipādanīyaḥ. tatrā 'dāu prakṛti-puruṣā-'dīnāṃ vivekataḥ siddhāu pra-
māṇam upanyasyate:

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthaḥ sthūla-bhūta- 20
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām
prakṛti-puruṣā-'dīnāṃ anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-
siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam.
asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā:

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇe 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānāṃ 30
saṃgraha-sūtraṃ vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api
pradarṣayati:

sattva-rajas-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, 35
mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam
indriyaṃ, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca-
viñcatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ; sāmyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu
ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-
mahad-ādi-raju-nirmāṭṭvāc ca prayujyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā
sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-
5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitam
guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām
prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi
kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāḥ ca bhavantī 'ti. tad
atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādinām svarūpaṃ viṣe-
ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'hamkāraḥ. ahaṃkārasya kārya-dvayaṃ
tanmātrāṇy ubhayam indriyaṃ ca. tatro 'bhayaṃ indriyam bāhyā-'bhyan-
tara-bhedenāi 'kādaḥ-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-
tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evaṃ pañca-viṃṣatir gaṇaḥ padār-
tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṃṣatikō
gano dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi
25 puruṣasya vivektavyatayā tad-asamgrāhe nyūnatā 'padyeta. etena sām-
khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.
dik-kālāu cā 'kāḥ eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.
eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam
eva, kvacit tu ṣaṭ, kvacie ca ṣoḍaṣa, kvacie ca sāmukhyā-'ntarāir apy upadi-
30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā
co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭānī 'tarāṇi ca
pūrvāsmīn vā parāsmīn vā tattve tattvāni sarvaḥ.
iti nānā-prasamkhyānām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu
prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-
mātrā ce” 'ty-ādinā; evaṃ Māitreyo-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-
yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta,
śoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṃ tattvam iti ṣṛuṭi-smṛti-pravādas tu sarva-tattvānāṃ
puruṣe vilāpanena ṣakti-ṣaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣ-
mī-bhāvenā 'vasthānaṃ, na tu nāṣa iti. tad uktam: 5

“āsīj jñānam atho artha ekam evā 'vikalpitam” iti.

avikalpitam avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasañ-
gato vistareṇo 'papāditam. viṣeṣas tv ayaṃ, yat seṣvara-vāde 'nya-tattvā-
nāṃ tatrāi 'vā 'vibhāgād iṣvara-cāitanyam evāi 'kaṃ tattvam; nirīṣvara-
vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇ- 10
ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhā-
gād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho
jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇāṃ anumānena bodham pratipādayati sū-
tra-jātena: 15

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṃ tāvac cākṣuṣam eva, tac ca tanmātra-
kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-
'numānena sthūla-vivekato bodha ity arthaḥ.

ākāṣa-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṃ 20
ḡāntā-'di-viṣeṣa-vattvaṃ vā. tanmātrāṇi ca, yaj-jātiyeṣu ḡāntā-'di-viṣeṣa-
trayaṃ na tiṣṭhati, taj-jātiyānāṃ ḡabda-sparṣa-rūpa-rasa-gandhānāṃ ādhāra-
bhūtāni sūkṣma-dravyāṇi sthūlānāṃ aviṣeṣāḥ;

“tasmiṃs-tasmiṃs tu tanmātrā, tena tanmātratā smṛtā.

na ḡāntā nā 'pi ghorās te na mūḍhāḡ cā 'viṣeṣiṇa” 25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās
tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇāṃ api tanmātratā
smṛtā. te ca padārthāḥ ḡānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-ḡabdā-'di-
viṣeṣāiḥ ḡūnyā, eka-rūpatvāt. tathā ca ḡāntā-'di-viṣeṣa-ḡūnya-ḡabdā-'di-
mattvam eva bhūtānāṃ ḡabdā-'di-tanmātratvam ity āḡayaḥ. ato 'viṣeṣiṇo 30
'viṣeṣa-samjñitā iti. ḡāntāṃ sukhā-'tmakāṃ, ghorāṃ duḥkhā-'tmakāṃ,
mūḍham mohā-'tmakāṃ. tanmātrāṇi ca devū-'di-mātra-bhogyatvena keva-
laṃ sukhā-'tmakāṇy eva, sukhā-'dhikyād iti.

atre 'dam anumānam: apakarṣa-kāṣṭhā-'paṇṇāni sthūla-bhūtāni sva-
viṣeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ghaṭa-paṭā-'di-vad iti. 35
atrā 'navasthā-'pattiyā sūkṣmam āḡayāi 'va sādhyam paryavasyati. anu-
kūla-tarkaḡ cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekeṇā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

- 5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātīya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayo
api bhūtātva-'pattiyā svasya sva-kāraṇatvā-'nupapatter iti. «nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kim kāraṇam?» iti
10 cet, sva-kāraṇa-dravyāṇām nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-
viṣeṣa eva; haridrā-'dīnām saṃyogasya tad-ubhayā-'rabdha-dravye rakta-
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-saṃyogānām
eva rūpā-'di-hetutva-sambhave tārīkikāṇām paramāṇuṣu rūpa-kalpanam tu
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣām
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānam cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇām co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'hamkāraḥ ṣabda-tanmātram, tataḥ cā 'hamkāra-sahakṛtāc ṣabda-tanmā-
trāc ṣabda-sparṣa-guṇakam sparṣa-tanmātram; evam krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

- “ākāṣas tu vikurvāṇaḥ sparṣa-mātram sasarja ha;
25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādīnā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyām tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātrāiḥ ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā
'bhīmāna-vṛttikam antaḥkāraṇa-dravyam, na tv abhimāna-mātram; dravy-
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣṭy-ādāv ahamkāra-vṛtti-
35 nāḥena bhūta-nāḥa-prasaṅgād vāsanā-'ṣṛayatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pā-
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, yathā
puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-
 srṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-srṣṭāu kāraṇatayā 'bhi- 5
 mānaḥ siddhaḥ. tatra cāi 'kā-rtha-samavāya-pratyāsattiyāi 'vā 'bhimānasya
 srṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'haṃkārasyā 'pi
 ghaṭo-'pādānatvā-'pattiyā kulāla-muktāu tad-antaḥkaraṇa-nāḥ tau-nirmita-
 ghaṭa-nāḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yam ghaṭa
 iti pratyabhijñāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'chedaḥ ; “ kṛtārtham prati naṣṭam
 apy anaṣṭam tad-anya-sādharmaṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-
 ṇasyā 'py anya-puruṣārtha-sādhatva-siddher iti. athavā ghaṭā-'diṣv api
 Hiranyagarbhā-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 15
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va
 hi srṣṭiḥ purāṇā-'diṣv sāmkhya-yogayoḥ ca pratipādyate, na tu tad-añḇa-
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prṛthivyā eva sthāvara-jāṅgamā-
 'dy-upādānatvaṃ, na tu prṛthivy-añḇa-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṃkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ : ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam ; niṣcaya-
 kārya-dravyatvāt ; yan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣṇeyo paṇ- 25
 cād abhimanyate < ayam aham, maye 'daṃ kartavyam > ity-ādi-rūpeṇ 'ti
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇā-'kāṅkṣāyām vṛttyoḥ
 kārya-kāraṇa-bhāvena tad-āḥrayayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate ; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣru-
 tāv api “ sa īkṣām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargā-'dy-utpanna-bud- 30
 dhita eva tad-itarā-'khila-srṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇam, vṛtti-bhedena trividham lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha ;
 mano mahāṅḇ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiṣyata ” iti Vedānta-sūtreṇa 35
 prāṇa-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca ;
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-saṃcāya-nidrā-krodhā-'di-vṛttibhir
 api sva-sama-sāmkhya-'nantā-'ntaḥkaraṇā-'patteḥ ; buddhy-ādiṣv avyava-
 sthayā mana-ādi-prayogasya Pātāñjalā-'di-sarva-ḥṣṭreṣv anupapatteḥ ca.

tathā 'pi vaṇṣa-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaç co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe:

- 5 “aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṃ viddhi mahāmate.
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ
niçcayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā
saṃkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe ” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ
kramikās trividhāḥ pariṇāmā uktā iti. sāṃkhya-çāstre ca cintā-vṛttikasya
cittasya buddhāv evā 'ntarbhāvaḥ; ahamkārasya cā 'tra vākye buddhāv
antarbhāvaḥ.

15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṃ tāvad ekadā pañce-'ndriya-
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.
kāraṇa-guṇā-'nusāreṇāi 'va kārya-guṇāu-'cityaṃ cā 'trā 'nukūlas tarkaḥ;
çruti-smṛtayo 'pi 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramā-
ṇaṃ nā 'sti; aham sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viṣayo
25 drṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sra-k-sukhaṃ
candana-sukham ity-ādy-anubhavena ca viṣayāṇāṃ api sukhā-'di-dharma-
katva-siddheḥ; çruti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatirekāu
sukhā-'dinā saha drçyete, tasyāi 'va sukhā-'dy-upādānatvaṃ kalpyate;
tasya nimittatvaṃ parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
30 kalpanā-gāuravāt. api cā 'nyo-'nya-saṃvādena pratyabhijñayā ca viṣayeṣu
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahāṇyā 'sman-
naye vṛtti-niyamā-'di-kalpanā-gāuravaṃ ca phala-mukhatvān na doṣā-
'vahaṃ; anyathā pratyabhijñayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikaṃ ca Mārkaṇḍeye proktam:

- 35 “tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

aham sukhī 'ty-ādi-pratyayas tv aham dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakaḥ. teṣāṃ pratyayāṇāṃ sam-
avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rthaṃ tu sukhi-duḥkhi-mū-
ḍhebhyaḥ puruṣo vivicyate çāstreṣv iti.

çabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu
vā çabdā-'diṣu sākṣād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deç ca buddhi-mātra-grāhyatvam phala-balāt. yat
tu viṣayā-'samprayoga-kāle çānti-sukham sāttvikam suṣupty-ādāu vyajyate,
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiçeṣikā-'dyā 5
api tārīkākāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,
tathā 'pi bahula-çruti-smṛty-upodbalanena 'smābhir anumitāi 'va vyavasthā
mumukṣubhir upādeyā; mūla-çāithilya-doṣeṇa parā-'numānānām durbala-
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣaṁ dharmo-'padeṣaṁ ca veda-çāstrā-'virodhinā
yas tarkenā 'nusaṁdhatte, sa dharmāṁ veda, ne 'tara "

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niççāyakatvam uktam. tasmāt

"çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhir "

ity-ādi-vākyebhyaḥ çravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananaṁ tu pareṣāṁ durbalam. evam puruṣe 'pi sukha-duḥkhā-
'di-mattvena teṣāṁ anumānam bahula-çruty-ādi-virodhād durbalam iti dik.
prakṛti-gata-viçeṣaṁ ca paçcād vakṣyāmaḥ.

« nanv akhila-jāḍebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-
artham jāḍānām anyo-'nya-viveko 'tra darçita » iti cet, prakṛty-ādi-tattvo- 20
'pāsanayā sattva-çuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktaḥ,
yatho 'kta-kārya-kāraṇa-bhāva-çūnyasya puruṣasya prakāra-'ntareṇā 'numā-
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṁyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-
kṛti-kārya-sādhāraṇaḥ. tathā ca saṁhatānām prakṛti-tat-kāryānām parār-
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam:
saṁhatatvāt; çayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30
eva puruṣaḥ sidhyati; tasyā 'pi saṁhatatve 'navasthā-'patteḥ. Pātañjale
ca "parārtham saṁhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat
tu yathā-çrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-
kāritvasyāi 'va saṁhatya-kāritā-çabdā-'rthatvāt. puruṣas tu viṣaya-pra-
kāça-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāça-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣānāt; sambandhas tu
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-çruti-

smṛtayo 'nukūla-tarkāḥ. anyae ca : sukhā-'di-mat pradhānā-'dikam yadi
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sākṣāt sva-jñeyatve karma-
kartṛ-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;
aham sukhī 'ty evam sukhā-'nubhavād iti. api ca saṃhanyamānānām
5 bahūnām guṇānām tat-kāryāṇām cā 'neka-vikārāṇām aneka-cāitanya-guṇa-
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-
saṃhatebhyah paraḥ kalpayitum yujyate iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-
thasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dau smaryate :

“nimitta-mātram evā 'sāu sṛjyānām sarga-karmaṇi,
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayah.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānam cā 'samāpta-puruṣārthasya puruṣasya saṃ-
yoga-mātram; guṇa-vyañjanam mahat tattvam, kāraṇatayā triguṇā-'tma-
pradhāna-vyañjakatvād iti.

tad evam acūkṣuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṣasthya-siddhy-
20 artham :

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viṇçati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;
anavasthā-'pattiyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvāratayā
ca na puruṣa-kāuṣasthya-hāniḥ. tathā ca smaryate :

“tasmād ajñāna-mūlo 'yam saṃsāraḥ puruṣasya hi ” 'ti. »

30 ity āçāṅkyā 'ha :

pāramparye 'py ekatra pariniṣṭhe 'ti saṃjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py
ekasminn avidyā-'dau yatra kutra-ein nitye dvāre paramparāyāḥ paryava-
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.

« nanv evaṃ pañca-viṇṇāṭi-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā- 'vyaktā- 'pekṣayā 'pi jaḍa-tattvā- 'ntarā- 'patter » ity āçayena mūla-samādhānam āha :

samānaḥ prakṛter dvayoḥ. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ
çrūyata, evaṃ avidyāyā api

“ avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana ”

ity-ādi-vākyāiḥ. ata ekasyā avaçyaṃ gāuṇy utpattir vaktavyā ; tatra ca
prakṛter eva puruṣa-saṃyogā- 'dibhir abhividyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo- 'tpattiḥ kathyate karma-jñānayoḥ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo- 'tpatti-smaraṇāt ; avidyāyāç ca
kvā- 'pi gāuṇo- 'tpatti-açravaṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi
'va vāsanā- 'dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā- 'dhikyam. 15

athavā dvayoḥ prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataç cāi 'tac carā- 'caram,
kāraṇaṃ sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-çravaṇād iti bhāvaḥ. tathā ca puru-
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-çravaṇād ity api samā- 20
nam iti. tasmāt prakṛtir evo 'pādānaṃ jagataḥ, prakṛti-dharmaç cā 'vidyā
jagan-nimitta-kāraṇaṃ, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṇṇakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanaṃ, tat tad- 25
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā- 'pekṣayā pra-
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin prakā-
raṇe sva-sva-kāraṇā- 'pekṣayā bhūtā- 'ntaṃ kārya-jātam avidye 'ty uktam,
sva-svā- 'pekṣayā ca sva-sva-kāraṇaṃ vidye 'ti. puruṣasya pariṇāma-rūpaṃ
jagad-upādānatvaṃ tu prakṛty-upādhikam eva kartṛtvā- 'di-vac chruti- 30
smṛtyor upāsā- 'rtham evā 'nūdyate ; anyathā “ 'sthūlam anaṇv ahrasvam ”
ity-ādi-çruti-virodhā- 'patter iti mantavyam. māyā-çabdena ca prakṛtir evo
'eyate ; “ māyām tu prakṛtiṃ vidyād ” iti çrutāu

“ asmān māyī srjate viçvam etat, tasmiṇç cā 'nyo māyayā saṃniruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayaṃ ;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,
lohita-çveta-kṛṣṇe 'ti tasyās tādrg-bahu-prajā ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāḥyā 'vidyā māyā-ṣabdā-'rtho, nityatvā-
'nupapatteḥ. kiṃ cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca
tad-ādhāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. «atha
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye» 'ti cen, na;
5 “tādṛk-padārthā-'pratīter” uktatvād iti.

«nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-
śām eva katham viveka-mananam na jāyate?» tatrā 'ha:

adhikāri-trāividhyān na niyamaḥ. 70.

ḥraṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-
10 'ttamā ity ato na sarveśām eva manana-niyamaḥ; kutarkā-'dibhir manda-
madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ
ca Buddhā-'dy-uktāir eva viruddhā-'sal-līṅgāiḥ satpratipakṣitāni kriyante.
ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāḡ evo 'ktam; sūkṣma-bhūtā-
'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-
pam āha sūtrābhyām:

mahad-ākhyam ādyam kāryam, tan manaḥ. 71.

mahad-ākhyam ādyam kāryam, tan mano manana-vṛttikam. mananam
20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bijam pradhāna-puruṣā-'tmakam
mahat tattvam iti proktam, buddhi-tattvam tad ucyata”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-'vagamāt.

caramo 'hamkāraḥ. 72.

25 tasyā 'nantaro yaḥ, so 'hamkarotī 'ty ahamkāro 'bhimāna-vṛttika ity
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraśām upapan-
nam ity āha:

tat-kāryatvam uttaraśām. 73.

30 sugamam. evaṃ tri-sūtrīṃ vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

«nanv evam prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha» ity āṣaṅ-
kāyām āha:

ādyā-hetutā tad-dvārā pāramparye 'py, aṇuvat. 74.

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā'diṣu mahad-ādi-dvārā 'sti; yathā vāiṣeṣika-mate 'nūnām ghaṭā'di-hetutā dvyanukā'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṃ niyāmakam?» tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cītyam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bījam: puruṣasya saṃhatya-kāritve parārthatvā-'pattiyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10 eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-bhoktṛtvena tat-svāmitvād iti.

kiṃ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-saṃçayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-ṇāmitvam sidhyati. tad uktam Yoga-sūtreṇa: “sadā jñātāḥ citta-vṛttayas, 20 tat-prabhoḥ puruṣasyā 'pariṇāmitvād” iti, tad-bhāṣyeṇa ca: “sadā jñāta-viṣayatvam tu puruṣasyā 'pariṇāmitvam paridīpayati” 'ti. sadā prakāṣa-svarūpatve 'pi yathā nāi 'kadā viçva-prakāṣatvam, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

paricchinnaṃ na sarvo-'pādānam. 76. 25

sarvo-'pādānam pradhānam na paricchinnaṃ, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viçeṣaṇam; paricchinne tad-asambha-vād iti. «nanu prakṛter aparicchinnaṃ no 'papadyate; prakṛtir hi sattvā-'di-guṇa-trayād atiriktā na bhavati; “sattvā-'dīnām a-tad-dharma-tvam tad-rūpatvād” ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30 avadhṛtatvāc ca. teṣāṃ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo dharmā vakṣyamāṇā vibhutve satī virudhyante. sṛṣṭy-ādi-hetavaḥ saṃyoga-vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnaṃ atra dāiçikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvam, tad-abhāvaḥ ca vyā-pakatvam. tathā ca jagat-kāraṇatvasya dāiçikā-'bhāva-pratīyogitā-'nava- 35 cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-ṇasya sthāvara-jaṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnāṃ sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikaṃ ca sādharma-vāidharma-sūtre pratipādayiṣyāmaḥ.

5 na kevalaṃ sarvo-'pādānatvād, api tu :

tad-utpatti-ṣruteḥ ca. 77.

teṣāṃ paricchinnānāṃ utpatti-ṣravaṇāc ca ; " atha yad alpaṃ, tan martyam " ity-ādi-ṣrutīṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣruty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣaṇāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhāḥ ṣruty-ādi-pramāṇāir nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ.

« nanu " vācā-'rambhaṇaṃ vikāro nāmadheyam, mṛttike 'ty eva satyam " »

20 ity-ādi-ṣrutibhir eva prapañcasya bādhā, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādṛg-vākyānāṃ anyathā sṛṣṭy-ādi-vākya-virodhāc ca. kiṃ ca ṣrutiyā prapañca-bādhā ātmā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃṣayā-

25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharmyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyāṣṭe Vedānta-sūtra-dvayam : " vāidharmyāc ca na svapnā-'di-vad " iti, " bhāva upalabdheḥ ce " 'ti ca. " ne 'ti ne 'tī " 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, " prakṛtāi-'tāvattvam
30 pratiṣedhatī " 'ti Vedānta-sūtrāt. evam anyāṇy api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

" nā 'vastuno vastu-siddhir " iti yad uktaṃ, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dr̥ṣṭā-'nusāreṇāi 'va bhavati; vāiṣeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dr̥ṣṭam ity arthaḥ. atra karma-ṣabdo 'vidyā-'dīnām apy upalakṣakaḥ; guṇatvā-'viṣeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya saṃjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko dar̥ṣitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāṣa-dvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sāksād-dhetutā 'stī 'ti yat prāg uktam “aviṣeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

**nā 'nuçravikād api tat-siddhiḥ; sādhyatvenā 'vṛtti-yogād apuru-
ṣārthatvam. 82.**

api-ṣabdena “na dr̥ṣṭāt tat-siddhir” iti prāg-ukta-dr̥ṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedah; tad-vihito yāgā-'dir ānuçravikaṃ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ: “tad yatthe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra puṇya-jito lokaḥ kṣīyata” itī 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākrīyata ity apāunaruktyam. «anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam itī punar āçāṅkāi 'va no 'detī» 'ti cen, na; bandha-hetutvenā 'viveke siddhe tat-puruṣiṇā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-
raṇā-'di-karmaṇā ca Brahma-lokaṃ gatasya 'nāvṛtti-çrutiḥ katham upa-
padyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sā 35
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy
āvṛttim pratipādayatām vākya-'ntarāṇām vīrodha ity arthaḥ. tathā ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca śaṣṭhā-dhyāye prapañcayīṣyati ; Brahma-mīmāṃsā-bhāṣye ca taylor vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.**

ānuçravikāt tu hiṃsā-'di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jāḍya-vimoko 'viveka-nivṛttiḥ ; duḥkha-vimokas tv atidūra eva tiṣṭhati ; yathā jāḍyā-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jāḍya-vimokṣa ity arthaḥ. tad uktam :

10 “yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kāṃ na yajñāir mārṣtum arhatī” 'ti.

çrūyate ca Brahma-loka-sthānāṃ Viṣṇu-pārsadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

“dṛṣṭavad ānuçravikaḥ ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta” iti.

15 « nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-
uta mokṣaḥ phalaṃ çrūyate » iti. tatrā 'ha :

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ ? sādhyatvā-'viçeṣāt ; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

“na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyaḥ ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyā-
genā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto,
na sarve ; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvam, sādhyatvā-'viçeṣād ? » iti. tatrā 'ha :

**nija-muktasya bandha-dhvaṅsa-mātram paraṃ, na samāna-
tvam. 86.**

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-
tabandha-nivṛtti-mātram paraṃ ātyantikam viveka-jñānasya phalaṃ, dhvaṅ-
saḥ cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena
nāçitayā duḥkha-dam tat syāt. karmaṇaḥ ca dṛṣṭa-kāraṇam vinā na sākṣād
evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvam jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam
eva sāksād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parikṣyante;
“ātmā vā are draṣṭavyaḥ crotavyo mantavya” ity-ādi-ṣrutibhir hi pramāṇa-
trayeṇā 'tma-jñānam ity avagamyate. karmā-'dikam tv anyan mana-ādi- 5
pramāṇānām cūddhy-ādi-karam eve 'ti.

**dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā;
tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.**

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evaṃ-bhūtasyā
'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10
puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhanakatamaṃ phalā-'yoga-vyavacchinnaṃ
kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ-
cāya-vyāvartanāyā tv avadhāraṇam iti. 15

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte
'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-
tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ;
puruṣā-'rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-
svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā pha-
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa
līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; naṣṇā-'di-
gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 30
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:
“japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna” iti; Yoga-sūtram ca:
“vṛtti-sārūpyam itaratre” 'ti; smṛtir api: 35

“tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā” iti.

Yoga-bhāṣyam ca: “buddheḥ pratisaṃvedī puruṣa” iti. pratidhvanivat

- pratisaṃvedaḥ saṃvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena
 puruṣāṇām kūṣastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-pra-
 saṅgaḥ; asaṅgatayā svato 'rthā-kāratvā-bhāvāt; arthā-kāratām vinā ca
 saṃyoga-mātreṇā 'rtha-grahanasyā 'īndriyā-di-sthale buddhāv adṛṣṭatvād
 5 iti. puruṣe ca sva-sva-buddhi-vṛttīnām eva pratibimbā-rpaṇa-sāmarthyam
 iti phala-balāt kalpyate; yathā rūpavatām eva jalā-diṣu pratibimbana-
 sāmarthyam, ne 'tarasye 'ti. rūpavattvam ca na sāmānyataḥ pratibimba-
 prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca
 «çabda-janyam çabdā-ntaram eva pratidhvanir» iti vācyam; sphaṭika-
 10 lāuhityā-der api japā-saṃnikarṣa-janyatā-pattyā pratibimba-mithyātva-
 siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-
 'kāro jalā-di-gata iti mantavyam. kecit tu «vṛttāu pratibimbitam sad eva
 cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu
 cāitanya-viṣayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-
 virahena vṛtti-cāitanyayor anyo-'nya-viṣayatā-'khyā-sambandha-rūpatayā
 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-kāra-
 tāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-kāratāyā eva
 viṣayatātvāu-'cityāe ce 'ti. ye tu tārīkikā jñānasya viṣayatām ne 'cchanti,
 20 tan-mate jñāna-vyaktīnām anugamaka-dharmā-bhāvena ghaṭa-viṣayakam
 paṭa-viṣayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattīḥ. kecit tu
 tārīkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad
 apy asat; anubhūyamānām arthā-kāratām viḥāya viṣayatā-ntara-kalpane
 gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-
 'nya-viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyā-
 pratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvaca-
 tvāt. svatvam hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā
 ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
 30 acāitanya-cāitanyayor anyo-'nya-viṣayatā-rūpo 'nyo-'nyasminn anyo-'nya-
 pratibimbaḥ siddhaḥ. adhikam tu Yogavārttike draṣṭavyam iti dik. atrā
 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,
 pramā 'rthā-kāra-vṛttīnām cetane pratibimbanam;
 35 pratibimbita-vṛttīnām viṣayo meya ucyate;
 sāksād-darçana-rūpam ca sāksītvam vakṣyati svayam.
 ataḥ syāt kāraṇā-bhāvād vṛtteḥ sāksy eva cetanaḥ.
 Viṣṇv-ādeḥ sarva-sāksītvam gāṇam liṅgā-dy-abhāvata iti.

«nanu

- 40 “yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,
 kṣetram kṣetrī tathā kṛtsnam prakāçayati, Bhārata”

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5 trayam evo 'panyastam :

“pratyakṣam anumānam ca ṣāstram ca vividhā-'gamam
trayam suviditam kāryam dharma-ḡuddhim abhīpsate ” 'ti.

upamānāi-'tiyā-'dīnām cā 'numāna-ḡabdayoḥ praveḡaḥ; anupalabdhy-ādī-
nām ca pratyakṣe praveḡa iti. ukta-vākye ce 'dam anumānam abhipretam : 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāḡyam; svayam
aprakāḡatvāt; trāilokya-vad iti.

tejaḡ-cāitanya-sādhāraṇam ca prakāḡatvam akhaṇḡo-'pādhīḥ prakāḡa-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṡhā prame 'ti mukhya-siddhāntam āḡṛitya pramāṇānām 15
viḡeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaḥ 20
hetu-garbha-viḡeṣaṇam. tathā ca svā-'rtha-saṁnikarṣa-janyā-'kāraṣyā 'ḡrayo
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham
sarpatī ” 'ty āḡāmi-sūtrān na vṛtteḥ saṁnikarṣa-janyatvam ity ākāra-'ḡraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḡ ca pradīpasya ḡikhā-tulyā
bāhyā-'rtha-saṁnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-
baddha-vastv-ākārā-'bhāvād » ity āḡaṅkya tasyā 'lakṣyatvena samādhatte :

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaḡ cā 'bāhya-pratyakṣa- 30
kāḥ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha :

līna-vastu-labdā-'tiḡaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva; tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-
vastuṣu labdha-yogaja-dharma-janyā-'tiḡayasya yogi-cittasya sambandho 35
ḡhaṡata ity arthaḥ. atra līna-ḡabdaḥ parā-'bhipretā-'saṁnikṛṣṡa-vācī; sat-

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakrṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiṣaye 'ti viṣeṣaṇam. atiṣayaḥ ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiḥ ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-
 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhārāṇe buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viṣiṣyāi 'va kāraṇāni. «nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoḥ saṃnikarṣeṇa kadā-cic ca yogaja-dharṇeṇā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi «'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
 15 siddheḥ;

“sattvāj jāgaraṇaṃ vidyād, rajasā svapṇam ādiṣet,
 prasvāpanaṃ tu tamasā; turīyaṃ triṣu saṃtatam”

ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darṣanāc ca. yat tu ṣuṣka-tārki-
 20 kāḥ suṣuptāu vṛtty-anutpādā-'rthaṃ jñāna-sāmānye tvañ-mano-yogaṃ kāraṇaṃ kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvāḥ sarva-pratyakṣa-ḥṛavanāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

25 «nanu tathā 'pī 'ṣvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṃnikarṣā-'janyatvād» iti. tatrā 'ha:

īṣvarā-'siddheḥ. 92.

īṣvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'ṣvara-prati-
 30 ṣedha eka-deṣinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'ṣvarā-'bhāvād ity evo 'cyeta. īṣvarā-'bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam; sājātyaṃ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvāḥ.

«ḥṛuti-smṛtibhyāṃ katham īṣo na sidhyatī?» 'ty ākāṅkṣāyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha :

35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īṣvaro 'bhimataḥ kiṃ kleṣā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'ṣvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam iṣvara-pratipādaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanāḥ praçaṇsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācie chrutir muktā-'tmanāḥ kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācie ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhāṭṛtvam ṣṛyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhāṭṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhāṭṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhāṭṛtvam ucyate, tadā 'yam doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhāṭṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ṣalya-niṣkarsakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṃsthithe ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam:
niricchatvād akartā 'sau, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādṛṣa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prākṛtaḥ sargaḥ saṃkṣepāt kathito mayā;
a-buddhi-pūrvakas tv eṣa. brāhmīṃ sṛṣṭīm nibodhate ” 'ti.

30

asya ca vākyaśyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gauravam iti.

na kevalam sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jīvānām. 97.

adhiṣṭhātrtvam saṃnidhānād ity anuśajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-srṣṭāv api jīvānām antaḥkaraṇa-pratibimbīta-
 5 cetanānām saṃnidhānād evā 'dhiṣṭhātrtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jñā iṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣām vākyā-'rtho-'padeṣaḥ
 pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṃnidhi-mātreṇa gāṇam adhiṣṭhātrtvam, tarhi
 15 mukhyam adhiṣṭhātrtvam kasye?» 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātrtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātrtvam saṃkalpā-'di-dvārakam
 pratyetyam. «nanvadhiṣṭhātrtvam ghaṭā-'di-vad acetanasya na yuktaṃ.»
 tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
 20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātrtvam
 ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥ-
 karaṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na;
 nityo-'jjvala-cāitanya-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāita-
 nya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam
 25 antaḥkaraṇe saṃkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam
 na lohe saṃkrāmati; kiṃ tv agni-saṃyoga-viṣeṣa eva lohasyo 'jjvalanam
 iti. «nanv evam api saṃyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-
 'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyo-
 ga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
 30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-
 viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor
 anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṃyoga-viṣeṣā-
 'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-
 'deḥ saṃyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
 35 pratibimbaç cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimba-
 vat; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ.
 ayam eva ca cit-pratibimbo <buddhāu cic-chāyā-'pattir> iti, <cāitanyā-
 'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāiḥ saha buddher bhānā'rtham iṣyate; arthā-kāratayāi
 'vā'rtha-grahanaṣya buddheḥ sthale dṛṣṭatvena tāṃ vinā saṃyoga-viṣeṣa-
 mātrenā'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyāi 'vā'rtha-
 grahaṇa-ṣabdā'rthatvāc ce 'ti. sa cā'rthā-kāraḥ puruṣe pariṇāmo na
 sambhavatī'ty arthāt pratibimba-rūpa eva paryavasyatī'ti dik. sa cā'yam 5
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāiḥ siddhāntitāḥ: "citi-ṣaktir
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviṣiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10
 «buddhi-gatayā cic-chāyayā buddher eva sarvā'rtha-jñātrtvam; icchā-
 'dibhir jñānasya sāmānādhikaraṇyā-'nubhavāt; anyasya jñānenā 'nyasya
 pravṛtty-anāucityāc ce'»ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.
 evaṃ hi buddher eva jñātrtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhaḥ, puruṣe pramāṇā-'bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15
 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati» 'ti vācyam; anyo-'nyā-'ṣrayāt: prthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātrtayā puruṣa-siddhy-ananta-
 ram tasya jñeyatvā-'nyathā-'nupapattyā pratibimba-siddhāu nā 'nyo-'nyā- 20
 'ṣrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyati» 'ti cet, tarhi
 sākṣiṇa eva pramātrtvam apy ucitam; ubhayaḥ jñātrtva-kalpane gāuravāt;
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaraṇyā-'nubhavāc ca. kiṃ cāi 'vam
 sati buddher eva bhoktrtve "bhoktr-bhāvād" ity āgāmi-sūtreṇa bhoktrtayā
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata»
 ity etāvan-mātre cet tasyā 'ṣayo varṇyeta, tad apy asat; sūryā-'deḥ sva-
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāsakatvā-'darṣanāt,
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-
 'di-bhāsakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-'nusāreṇā 'smābhiḥ citāu buddhi-prati- 30
 bimba eva sarvā'rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir» iti, tad api na; "akartur
 api phalo-'pabhogo 'nnādya-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāiya-
 dhikaraṇyasya dṛṣṭānteno 'papādayiṣyamāṇatvāt; buddheḥ saṃkalpena
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

pratibandha-dṛṣṭaḥ pratibaddha-jñānam anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpaṃ
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeyo bodha iti.

çabda-pramāṇam lakṣayati :

āpto-'padeçaḥ çabdaḥ. 101.

āptir atra yogyatā ; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
māṇatvāt. tathā ca yogyaḥ çabdas, taj-janyam jñānam çabdā-'khyam
5 pramāṇam ity arthaḥ. phalam ca pāuruṣeyaḥ çabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeçaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati ; atas
tasya pramāṇasyo 'padeçaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viçeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu
viviecyā sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānam tāvat trividham bhavati : pūrva-vat, çeṣa-vat, sāmānyato
dṛṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viṣayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam; vahni-jātiyo hi mahānasā-'dāu pūrvam pra-
tyakṣī-kṛtaḥ. vyatirekā-'numānam çeṣa-vat. çeṣo 'pūrvo 'rtho 'sya viṣa-
yatvenā 'stī 'ti çeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-
tvane 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dṛṣṭam ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātiyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātiyam kuṭhārā-'di-karaṇam
ādāya vyāptim gṛhītvā tad-vijātiyam atīndriyam jñāna-karaṇam indriyam
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoh
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānam, yathā : mahat tattvaṁ
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā
'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā : pra-
dhānam parārtham; saṁhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvaṁ gṛhādiṣu gṛhītvā tad-vijātiyaḥ puru-
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhokṛtvam avivek-
ena prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyasiddhir uktā, tayā puruṣasya
pariṇāmā-'pattir » ity āçāṅkāyām tasyāḥ svarūpam āha :

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cūṭanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citāḥ pariṇāmitva-sadharmatvā'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasitatvān na kāuṣṭhyā'di-hānir ity ācāyaḥ. tathā hi 5
pramāṇā-'khyā-vṛtṭy-ārūḍham prakṛti-puruṣā-'dikam prameyam vṛtṭyā saha puruṣe pratibimbitam sad bhāṣate. ato 'rtho-'parakta-vṛtṭi-pratibimbā-'vacchinnaṁ svarūpa-cūṭanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttinām karaṇatvam iti. tad uktam Viṣṇupurāṇe : 10

“grhītān indriyāir arthān ātmane yaḥ prayacehati,
antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātaṁ samarpayatī 'ti dṛṣṭam iti. bhoga-ṣabdā'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā'di-cetanā'-nteṣu sādharmaṇaḥ; viçeṣas tv ayam: aparīṇāmitvāt puru- 15
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṁ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiṣidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20
'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loke kriyā-phala-bhogo dṛṣṭaḥ; yathā saṁcarata eva saṁcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha- 25
ṭete » 'ty āṣaṅkāyām āha :

akartur api phalo-'pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svikṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

avivekāḍ vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati: < sukham bhuñjīye > 'ty-ādi- 35
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛ-niṣṭham eva phalam bhavati. ṣāstra-vihitam phalam anuṣṭhātārī 'ti ṣāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv avivekāḍ ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhuñja> iti hi lāukikā-'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me bhūyād> iti-vat phala-sādhanaṭvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-
'dy-avacchinna-citer eva bhogadvāt. asmiñ ca bhogasya phalatva-pakṣe
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṁ ca prati-
pādyā prameya-siddher api phalam āha:

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"
'ti cṛuter, nyāyāc ce 'ty arthaḥ.

samkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṁ yāvad
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
20 apākaroti:

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
sya.. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
vākāḥ prakṛty-ādy-abhāvaḥ sādhayituṁ na śakyate; yato vidyamāno
25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣiṣya Kārikayā parigaṇitāḥ:

30 "atidūrāt samīpyād indriya-ghātān mano-'navasthānāt

sāukṣmyād vyavadhānād abhivhavāt samānā-'bhīhārāc ce" 'ti.

samānā-'bhīhārāḥ sajātīya-samvalanam, yathā māhiṣe gavya-miṣraṇān mā-
hiṣatvā-'grahāṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-
35 bandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhiḥ. 109.

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity
arthaḥ. sūkṣmatvam ca nā 'nutvam, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-
ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-dīnām pratyakṣa-pramā bhav-
ati. jāti-sāṃkaryam ca na doṣā-vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ
co 'ttejaka eve 'ti.

5

«nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam
kalpyate? anyathā ca ṣaṣṭa-ṣṭāṅgā-der api sāukṣmyād anupalabdhiḥ kim
na syād?» iti. tatrā 'ha:

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-nyathā-nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma- 10
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-di-samūcayenā 'bhāvā-
'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate:

vādi-vipratipattes tad-asiddhir iti cet, 111.

«nanu kāryam ced utpatteḥ prak siddham syāt, tadā tad-ādharatayā 15
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇa-numānasya vakṣya-
mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty
arthaḥ.

abhyupetiya pariharati:

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpah. 112.

20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya
kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva.
tata eva ca parināmināḥ sakāṇā aparināmitayā puruṣasya vivekena
mokṣo-papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-dy-āstika-ṣāstram pravartate. 25
ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām anā-ntareṣv aprāmā-
ṇyam iti mantavyam.

paramā-rthataḥ parihāram āha:

trividha-virodhā-patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataṃ var- 30
tamānam iti. tatra yadi kāryam sadā san ne 'śyate, tadā trividhatvā-
'nupapattiḥ; atītā-di-kāle ghaṭā-dy-abhāvena ghaṭā-der atītā-di-dharma-
katvā-nupapatteḥ, sad-asatoḥ sambandhā-nupapatteḥ; kim ca pratiyogitva-
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve
paṭā-dy-abhāvo ghaṭā-dy-abhāvaḥ syāt; abhāvavā-viṣeṣāt; abhāveṣv api 35
svarūpato viṣeṣā-ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.
«atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ;
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhiḥkāṃ tu Pātāñjale
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhiḥkāraṇa-svarūpāḥ eva.
 na cāi « 'vam pratiyogi-sattā-kāle 'py adhiḥkāraṇa-svarūpā-'napāyād atyantā-
 10 'bhāva-pratyaya-prasaṅga » iti vācyaḥ; parāir api pratiyogimati deṣe tad-
 atyantā-'bhāvā-'nāgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kimcid-vastv-
 15 ākāṅkṣyāṃ tad bhāva-rūpaḥ eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya
 kalpane gauravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryānām
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kameid evā 'santaṃ
 25 janayen, nā 'ntaram iti. viṣeṣā-'nāgikāre ca bhāvatvā-'patter gatam asattayā.
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyaṭa iti. etena,
 yad vāiṣeṣikāḥ prāg-abhāvaḥ eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣeṣatayā na kāryo-'tpattāu niyāmakatvam yuktaṃ iti.

upādāna-niyame pramāṇam āha :

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity
 35 āçayaḥ.

itaṣ ca nā 'sad-utpāda ity āha:

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 5

itaṣ ca:

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāḡ api kāryasya kāraṇā-bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-nupapattir iti. 10

utpatteḥ prāk kāryāṇāṃ karaṇā-bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate:

na bhāve bhāva-yogaç cet, 119.

15

«nanv evaṃ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati:

nā, 'bhivvyakti-nibandhanāu vyavahārā-vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiç ca na jñānaṃ, kiṃ tu vartamānā-vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataç ca kāryasya 25 kāraṇa-vyāpārād abhivvyakti-mātram loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātram. tila-stha-tāilasya ca niṣpīdanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṃ Vāsi-ṣṭhe:

"susuptā-vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, citer antas tatthe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha:

nāçah kāraṇa-layaḥ. 121.

35

līṇ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'titā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāḡ-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivvyaktir nā
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivvyakti-hetutvāc ce 'ti.
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣṛuty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!
 yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati
 bādhaḥ yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-
 10 'nāgata-pratyakṣe ca ṣṛuti-smṛtī-'tīhāsā-'dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhivvyakti-layābhyām kāryāṇām utpatti-
 nāṣa-vyavahārāv uktāu.

« nanv abhivvyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhivvyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraḥ
 15 ca viphalah; antye cā 'bhivvyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā
 evā 'bhivvyakter abhivvyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagamenā 'kta-vikalpā-'navakāṇāt;
 ghaṭa-vat tad-abhivvyakter api vartamānā-'vasthāyā prāg-asattvena tad-
 asattā-nivṛtty-artham kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivvyakter apy abhivvyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āṣaṅkyā 'ha:

pāramparayato 'nveṣaṇā, bijā-'ṅkura-vat. 122.

pāramparayataḥ paramparā-rūpeṇai 'vā 'bhivvyakter anudhāvanam kar-
 tavyam; bijā-'ṅkura-vat prāmāṇikatvena cā 'syā adoṣatvād ity arthaḥ.
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhivvyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam
 avasthābhir vināṣitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir api
 'yam anavasthā prāmāṇikatvena svīkṛte 'ti.

atra ca bijā-'ṅkura-dīpānto loka-dīpītyo 'panyastah; vastutas tu janma-
 35 karmā-'di-vad ity atrai 'va tātparyam. tena bijā-'ṅkura-pravāhasyā 'di-
 sargā-'vadhikatenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam
 vinai 'va bijam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā-'dibhya
 iti ṣṛuti-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-di-samhyutaḥ
ādi-bijāt prabhavati, bijāny anyāni vāi tata”

iti Viṣṇupurāṇa-di-vākyaīr iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha :

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-'tpatter utpattiḥ svarūpam eva vāiṣeṣikā-'dibhir asad-
utpāda-vādidbhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivvyakter apy
abhivvyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv
api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivvyakter abhivvyakty-
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-
kārya-siddhānta ity āçayāt. abhivvyakteç cā 'bhivvyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. «nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-'vasthā-kalpanene?» 'ti
cen, na; “tad dhe 'dam tarhy avyākṛtam āsīd” ity-ādi-çrutibhir avyaktā- 15
'vasthayā satām eva kāryāṇām abhivvyakti-siddheḥ. «tathā 'py abhivvyakteḥ
prāg-abhāvā-'di-svīkāra-'pattir» iti cen, na; tisṛṇām anāgatā-'dy-avasthānām
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛçā-'bhāva-nivṛttyāi 'va ca kāra-
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādidbhyo viçeṣo, yat tāir ucyamānāu prāgabhāva-dhvañsāu sat- 20
kārya-vādidbhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty
asmāsv adhika-çāṅkā-'vakāça iti dik.

“kārya-darçanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayituṁ
sarva-kāryāṇām sādharṇyam āha :

hetumad anityam avyāpi sakriyam anekam āçritaṁ liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra liṅgaṁ kārya-jātam: na
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya- 30
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam āçritaṁ liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītam avyaktam”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṁ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam iti vākya-'rthaḥ. 35
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināçitā: pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va vaktum ṣakyate; prakṛti-kṣobhāt sṛṣṭi-ṣṛāvanena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
 5 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam; prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. āçritatvaṃ cā 'vayaveṣv iti.

kārya-kāraṇayor bhedē hetumattvā-'di sidhyatī 'ty ataḥ kāraṇā-'tirik-
 10 ta-kārya-siddhāu pramāṇāny āha :

āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeṣād vā. 125.

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid āñjasyāt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām; yathā ca mahā-pṛthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
 20 myeṇa pṛthivy-ādīnām. kva-cit tv ādi-ṣabda-grhītena karmā-'dy-ātmakatā-
 20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tīrīktasya cañcalā-'vayavīnaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-çruter api kāraṇā-'tīrīkta-kārya-siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bhedā-'bhedaū vinā na ghaṭate; atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryāṇām sādharma-rūpaṃ lakṣaṇaṃ kāraṇā-'tīrīkta-kāryeṣu pramā-
 ṇaṃ ca sūtrābhyāṃ darçitam. idāṇīṃ kārya-sadharma-katayā kāraṇā-
 'numānyā kārya-kāraṇayor api sādharmaṃ padarçayati :

triguṇā-'cetanatvā-'di dvayor. 126.

dvayor kārya-kāraṇayor eva triguṇatvā-'di-sādharmaṃ ity arthaḥ.
 30 ādi-ṣabda-grāhyāç ca Kārikāyām uktāḥ :

"triguṇam aviveki viṣayaḥ sāmānyam acetanaṃ prasava-dharmi
 vyaktaṃ, tathā pradhānam, tad-viparītas tathā ca pumān " iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-
 ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagaṇṭavyam.
 athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-
 ṇayos triguṇatvaṃ samāñjasam iti. aviveki-viṣayo 'jñāir eva drçyam,
 bhogyam iti yāvat; aviveki ca viṣayaç ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viśayatvaṃ tu bhogyatvam eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi pariṇāmi; vyaktaṃ kāryam; pradhānam kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam
sāvayavam para-tantram vyaktam, viparītam avyaktam” iti. 5

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntam ca samāvṛtya pradhānam samavasthitam;
anantasya na tasyā 'ntaḥ saṃkhyānam eā 'pi vidyata” 10

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām avāntaram api vāidharmyam siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti: 15

prīty-aprīti-viśādā-'dyāir guṇānām anyo-'nyam vāidharmyam.
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikam ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryānām 20 ity uktam. atrā 'di-çabda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sattvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-bhedam, samāsataḥ sukhā-'tmakam; evam rajo 'pi çokā-'di-nānā-bhedam, samāsato duḥkhā-'tmakam; evam tamo 'pi nidrā-'di-nānā-bhedam, samāsato mohā-'tmakam iti. 25

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiçeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. 30 sattvā-'di-trayam api pratyekeṃ vyakti-bhedād anantam: anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarḍe 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikam no 'papadyeta; tathā paricchinnaṃ ca tat-samūha-rūpasya pradhānasya paricchinnaṃ-'pattya çruti-smṛti-siddham ekadā 'saṃkhyā-brahmāṇḍā-'di- 35 kam no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papādanāya vivekā-'dy-arthaṃ ca teṣām sādharma-vāidharmye pratipādayati :

laghv-ādi-dharmāḥ sādharmyaṃ vāidharmyaṃ ca guṇānām.
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeṣaḥ. laghutvā-'di-
dharmeṇa sarvāsām sattva-vyaktīnām sādharmyaṃ vāidharmyaṃ ca rajas-
5 tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām
ekajātiyatayāi 'katā, sajātiyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-
tam ity ācāyaḥ. evaṃ cañcalatvā-'di-dharmeṇa sarvāsām rajo-vyaktīnām
sādharmyaṃ sattva-tamobhyām ca vāidharmyam. ṣeṣam pūrva-vat. evaṃ
gurutvā-'di-dharmeṇa sarvāsām tamo-vyaktīnām sādharmyaṃ sattva-rajo-
10 bhyām vāidharmyam. ṣeṣam pūrva-vad iti. vāidharmyasya prāg evo
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra < vāi-
dharmyaṃ ve > 'ti pāṭhaḥ prāmāдика eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyāṇām pratyekam aneka-vyakti-
katvaṃ siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām
anekatayā laghutvā-'dikam sādharmyaṃ syād » iti vācyam; triguṇā-'tma-
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-
myā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikam co 'ktam Kārikayā:

20 “sattvaṃ laghu prakāṣakam iṣṭam, upaṣṭambhakaṃ calaṃ ca rajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evam mūla-kāraṇasya paricchinā-'sāṃkhya-vyaktikatte vāiṣe-
ṣika-matād atra ko viṣeṣa? » iti cet, kāraṇa-dravyasya ṣabda-sparṣā-'di-rāhit-
25 yam eva,

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣām pratyakṣeṇo
30 'tpatty-adarṣanāt kāryatve nā 'sti pramāṇam, yena teṣām hetumattvaṃ sā-
dharmyaṃ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadaṃ tāvan na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināṣitvāt. ataḥ prakṛti-
35 puruṣa-bhinnaṃ tad-bhinnavāc ca kāryaṃ ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināṣitvam
api teṣām asiddham » ity āçāṅkāyām kāryatve hetv-antarāṇy āha:

parimāṇāt. 130.

paricchinnatvād dāiçikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-abhicāraḥ.

kim ca :

5

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghaṭata iti. samanvaye ca çrutiḥ pramāṇam manaḥ pra- 10 kṛtya: "evam te, sāumya, ṣoḍaçaṇām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā 'nneno 'pasamāhitā prājavālīd" iti, Yoga-sūtram ca: "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

kim ca :

çaktitaç ce 'ti. 132.

15

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-'rthaḥ.

20

yadi ca mahad-ādi-madhye kimcid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-sādhyā pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaṁ tātparityād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

25

tad-dhāne kāryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-nāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṁ syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaça-çṛṅgā-'di-vat, pra- 30 māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhokṛtāyā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhyā sāmpratam tālī prakṛty-anumāne 'nuktaṁ viçeṣam āha :

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

35

kāryān mahat-tattvā-'der līṅgāt sāmānyato drṣṭam karaṇā-'numānam yad uktaṁ, tat tāṭasthya-nivṛttaye tat-sāhityāt kārya-sāhityenai 'va kartav-

yam, “sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikam svo-'pahita-triguṇā-'tmaka-
vastū-'pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tālā-'di-vac ce
'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darṣitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyam vivekā-'rtham āha:

avyaktam triguṇāl liṅgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktam sūk-
ṣmam; mahat-tattvasya hi sukhā-'dir guṇaḥ sāksāt kriyate, prakṛteḥ ca
guṇo 'pi na sāksāt kriyate iti pradhānam paramā-'vyaktam, mahat-tattvam
10 tu tad-apekṣayā vyaktam ity arthaḥ.

«nanu parama-sūkṣmam cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāṅ-
kṣyām pūrvoktam smārayati:

tat-kāryatas tat-siddher nā 'palāpaḥ. 137.

sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-'numāna-gatā viṣeṣā vicāryāḥ. tatra kaṁcanā
'dāu viṣeṣam āha:

sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-
mānyenā 'pi sādhanam apekṣitam, dharmīṇy api vivādāt, nāi 'vam puru-
ṣasya sādhanam apekṣitam; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svikriyate tapta-ṣilā-'rohaṇā-'diṣu
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram
anumānam kāryam iti.

“saṁhata-parārthatvāt puruṣasye” 'ty-ukta-sūtreṇā 'pi vivekā-'numā-
nam evā 'bhīpretam, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam
abhipretam iti. tatra cā 'dāu viveka-pratijñā-sūtram:

30 **ṣarīrā-'di-vyatiriktaḥ pumān. 139.**

ṣarīrā-'di-prakṛty-antam yac catur-viṅcati-tattvā-'tmakam vastu, tato
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhoktṛtvam ca draṣṭṛtvam iti.

atra hetūn āha sūtrāḥ:

saṁhata-parārthatvāt. 140.

35 yataḥ sarvam saṁhatam prakṛty-ādikam parārtham bhavati, ṣayyā-'di-
vat. ato 'saṁhataḥ saṁhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty

arthah. ayaṃ ca hetuḥ “saṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kim ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 5
hi yaḥ sukhā-dy-ātmakatvaṃ dharmah, sa sukhā-di-bhoktari na sambhava-
vati; svayaṃ sukhā-di-grahane karma-karṭṭvirodhāt; dharmi-puraskāre-
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbāṃ sva-
sukhā-dikam puruṣeṇa grhyatām, sva-vad» iti cen, na; evaṃ sati buddher 10
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhāu pratibimba-
kalpane gāuravāt. <akam sukhī duḥkhī mūḍha> ity-ādi-pratyayās tu na
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaṣyam
buddhir api viṣayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati- 15
bimba-kalpanāyām ca gāuravād iti.

ādi-ṣabdena cā ’tra “triguṇam aviveki viṣaya” iti Kāriko-ktā-viveki-
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyaebhyaḥ prakṛty-antebhyo ’tiriktate 20
’ty arthaḥ. adhiṣṭhānaṃ hi bhoktuḥ saṃyogaḥ; sa ca prakṛty-ādīnām
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṃyogaḥ ca bhede saty eva bhavati
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

bhokṭṛ-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhokṭṛtvam eva
vyāhanyeta; karma-karṭṭvirodhāt; svasya sāksāt sva-bhokṭṛtvā-nupa-
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre
puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāminaḥ ca puruṣasya 30
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhokṭṛ syāt, tadā bhoktuḥ kāivalyā-rtham
duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35
dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-
ṣaṇīyaḥ;

- 5 “saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhoktṛ-bhāvāt kāivalyā-'rtham pravṛtteḥ ce ”

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ
ce 'ti.

catur-viṅcati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato
10 viṣeṣo viveka-sphuṭī-karaṇāyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vāiṣeṣikā āhuh: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smr̥tiḥ:

“yathā prakāṣa-tamasoḥ sambandho no 'papadyate,
tadvad āikyam na sambaddham prapañca-paramātmanor ” iti.

“yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv ” iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugataṃ akhaṇḍo-'pādhir anugata-
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā?» tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparṣa-puraskā-
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-
30 ḥīnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;
saṃyogā-'di-mattvāt; anāgṛitatvāc ce 'ti. tathā ca smaryate:

“jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-cana;
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā ḥiva ” iti.

«nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'echā-
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre
pariṇāmitvā-'pattīḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-
hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattīyā

jñāne-'cehā-'di-gocara-samṣayā-'pattiḥ ca. tathā jaḍa-prakāṣā-'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samīyogasyā 'manaḥ
co 'bhayos tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viśeṣa-guṇa-vācī 'ty
uktam eva. ata ātmā nirguṇaḥ.

5

api ca ye tārīkikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt,
tasyāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10
ādi-hetutve kalpanīye lāghavād antar-drṣṭya-guṇatvā-'vacchedenāi 'tat
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-
'malaka-vat proktaṃ vivieya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛṣaṃ rūpaṃ prakāṣyā 'malam bhavet,
tri-jagat tvam aham ce 'ti drṣye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana ” iti.

15

« nanv <aham jānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād » iti. 20
tatrā 'ha :

ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-
'dikam prasādhya; kiṃ tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25
ṣrutyaī 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.
anyathā hi <gāuro 'ham> iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā
api yuktayo bādhitāḥ syur iti jītaṃ nāstikāiḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce ” 'ty-ādyāḥ;
cin-mātratve tu ṣrutayo “kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30
hy ayam ātme ” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayas tu <rāhoḥ ṣira> iti-
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-
ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād
iti ne 'ty anyat param astī ” 'ti ṣruteḥ. kiṃ cā 'jñānām <aham jānāmī> 'ti
pratyaye pramāṇa-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-
'ntaḥpātितvenā 'pramāṇya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane
lāghava-tarkā-'dy-anugṛhītaṃ anumānam api samartham iti. « nanv ātmano
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 «nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:

suṣupty-ādyā-sākṣitvam. 148.

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pumsī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaṃ ca guṇato buddhi-vṛttayaḥ;
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsām buddhi-vṛttīnām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-
15 nāmāḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛṣaḥ pariṇāmāḥ,
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai
'va buddhi-vṛttir bhavati; anyatho 'tthitasya <sukham aham asvāpsam> ity-
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya
25 sākṣi-bhāṣyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛṣa-buddhi-vṛttīnām
sva-pratibimbitānām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na pariṇāmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnām vṛtti-
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpāne 'navasthā-'pattir
gāuravaṃ ca syāt. kiṃ cā <'ham sukhī> 'ty-ādi-vṛttiṣu sukhā-'dīnām
viṣeṣanātayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ
35 jñānam kalpyate. <aham sukhī> 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter
eva tādṛṣā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā
'py upapattāu sa kim eko 'neko ve 'ti saṃcayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā
sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharṃyāṇām buddhi-dharmatvāt.
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher
yā vṛttiḥ, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣinaṃ grhṇāti <ghaṭaṃ
jānāmī> 'ty-ādi-rūpāṇi. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmī> 'ti.» tatra
siddhāntam āha :

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

puṇyavān svarge jāyate, pāpī narake, 'jñō badhyate, jñānī mucyate
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā 10
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-
tvā-'bhāvāt; kiṃ tv apūṛva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15
ajo hy eko juṣamāṇo 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyanti”
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyā
ca ne 'ti. kiṃ cāi 'ko-'pādhito muktasyā 'py ātma-pradeśasyo 'pādhy-anta-
rāiḥ punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va: yathāi 30
'ka-ghaṭa-muktasyā 'kāśa-pradeśasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-
ṣārtha-pratipādanena ṣruteḥ pratāratvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35
gamya vyavastho 'papādanīyā?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

viçiṣṭasyā 'tiriktatve nānā-tmatāyā eva ṣāstrā-ntare 'py abhyupagamā-
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viṣeṣaṇa-viyogena viçiṣṭa-
 nāṣān na mokṣo-papattir ity-ādīny api dūṣaṇāni. « nanu “viçiṣṭasya jīva-
 tvam anvaya-vyatirekād” iti ṣaṣṭhā-dhyāye svayam evā 'hamkāra-viçiṣṭa-
 5 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāra-katva-rūpa-
 jīvatvasyāi 'va viçiṣṭā-dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
 viçiṣṭā-ṣṛitatvaṃ vakṣyate; mokṣa-kāle viçiṣṭā-sattvād iti. yad api kecin
 navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-pādhiṣu
 pratibimbāni jīve-ṣvarāḥ, pratibimbānām cā 'nyo-nyam bhedaḥ janmā-dy-
 10 akhila-vyavastho-papattir » iti, tad apy asat; bheda-bheda-vikalpā-saha-
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtva-
 bandha-mokṣā-dy-anupapattiḥ; jīva-brahmā-bheda-rūpa-tat-siddhānta-kṣa-
 tiḥ ca; jīve-ṣvara-bhinnasyā 'tmano 'prāmāṇikatvaṃ ca. abhede tu sām-
 karyā-parihāraḥ. bheda-bheda-bhyupagame tu tat-siddhānta-hānir, bheda-
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaḥ cā
 'nyo-nyā-bhāva ity avirodha iti. avaccheda-pratibimbā-di-dīṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-di-bhedam
 parikalpya ṣṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-
 20 'dikam ce 'śyata » iti. māi 'vam! evam sati bandha-mokṣā-di-ṣṛuti-gaṇasya
 bheda-ṣṛuti-gaṇasya co 'bhayor bādhā-peṣṭayā kevalā-bheda-ṣṛuti-gaṇasyāi
 'vā 'vibhāga-paratayāi 'va sāmko lāghavād yuktaḥ; ṣṛuti-smṛty-antarāir
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktaṃ dūṣaṇam upasaṃharati:

25 evam ekatvena parivartamānasya na viruddha-dharmā-dhy-
 āsaḥ. 152.

evam rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti
 cchedaḥ. ekatve 'bhyupagamamāne paritaḥ sarvato vartamānasya sarvo-
 30 'pādhiṣv anugatasya viruddha-dharmā-dhyāso ne 'ti na; kiṃ tu sarvathā
 viruddha-dharma-sāmkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-
 mokṣā-di-viruddha-dharma-sāmkaryam āpadyate; bhavadbhir api sarveṣāṃ
 dharmāṇāṃ upādhi-niṣṭhatvā-bhyupagamād? » iti cen, na; ukta-dharmā-
 35 ṇāṃ saṃyoga-viyoga-bhogā-bhoga-rūpatayā puruṣe svikārāt; pariṇāma-
 rūpa-dharmāṇāṃ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphatikeṣu lāuhitya-nīlimā-di-dharmāṇāṃ āropitānāṃ api vy-
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṃ sukha-duḥkhā-dīnāṃ

ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti cāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṇe rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir ” iti.

sā 'pi vyavasthāi 'kāṭmye sati janmā-'di-vyavasthā-vad eva no 'pa- 6
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣasyāi 'katve 'pi ghaṭā-'vacchinnā-'kāṣānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikāṃ tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghaṭā-'kāṣa-nāṣa-vat tan-nāṣena “na jīvo mriyata”
ity-ādi-ṣṛuṭi-virodha-prasaṅgāt; kim tu kevala-cāitanyasye 'ti prāg evo
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattīm sūkṣmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15
sthām āikātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina
imām evā 'nupapattim paṇyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bheda-'bheda-'di-vikalpā-'sahatvā-
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād ” ity atro 'kta-doṣe ca.

kim ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20
asti; praty-uta “bheda-vyapadeṣā ca 'nyaḥ.” “adhikāṃ tu bheda-nirde-
ṣāt,” “aṅgo nānā-vyapadeṣād ” ity-ādi-sūtrāir bheda uktaḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-
saṃdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va dṛṣyate jala-candra-vat.”

“nityaḥ sarva-gato hy ātmā kūṭastho doṣa-varjitaḥ;
ekaḥ sa bhidyate ṣaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuṭi-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.
tatrā 'ha:

nā 'dvāita-ṣṛuṭi-virodho, jāti-paratvāt. 154.

ātmāi-'kya-ṣṛuṭīnām virodhas tu nā 'sti: tāsām jāti-paratvāt. jātiḥ
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛuṭīnām tātparyāt; na tv 35
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrāl labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt,"
"sad eva, sāmnye, 'dam agra āsīd, ekam evā 'dviṭiyam" ity-ādy-advāita-
çruty-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-
5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-çruti-smṛtiṣv ekā-'di-çabdāç cid-
ekarūpatā-mātra-parāḥ, bheda-'di-çabdāç ca vāidharmya-lakṣaṇa-bheda-
parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-suṣuptiṣu,
sthāna-traya-vyatītasya punar janma na vidyata"

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-
trayā-'bhimāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va
nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na
hy anyathā nirdharmakam ātma-svarūpaṃ viçīṣya Brahmanā 'pi çabdena
15 sāksāt pratipādayitum çakyate; çabdānām sāmānya-mātra-gocaratvāt.
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-
patty-arthaṃ viçīṣyaḥ svayam eva tāvad viveçyati, yāvan nirviçeṣe çabdā-
'gocare svarūpe paryavasyati 'ti. tataç ca nihçeṣā-'bhimāna-nivṛtṭyā kṛta-
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,
20 tarhi tebhya nā 'bhimāna-nivṛtṭiḥ sambhavati; ākāçe vividha-çabda-vad
akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir
upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve
ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidhar-
mya-jñānād eva sarvā-'bhimāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-
25 parāṇi; nyāyā-'nugraheṇa balavatibhir bheda-grāhaka-çruti-smṛtibhir viro-
dhāc ca. kiṃ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmāya-bodhaka-
çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.
tatra sāmnye çrutayaḥ

30 "yatho 'dakaṃ çuddhe çuddham āsiktam tādr̥g eva bhavati,
evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramam sāmnyam upāitī" 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,
svayam ca çakyate draṣṭum su-samāhita-cetasā."

35 "yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;
ya evam satatam veda, jana-stho 'pi na muhyati"

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvam
cā 'sman-mate "Viṣṇur aham, Çivo 'ham" ity-ādi-vākyānām mantavyam.
na tu "tat tvam asy," "aham brahmā 'smi" 'ty-ādi-vākyānām api; tatra

sāṁkhya-mate pralaya-kālinasya pūrṇā-tmana eva tad-ādi-padā-rthatayā
<nitya-ṣuddha-muktas tvam asī> 'ty-ādi-yathā-ṣrutasya tādṛṣa-vākyā-rtha-
tvāt.

yadi tu sargā-dy-utpanna-puruṣo Nārāyaṇā-khya eva tat-padā-rthas,
tadā "tat tvam asī" 'ty-ādi-vākyānām apy avāidharṁyā-rthakatāi 'vā 'stu. 5

«nanu prayojanā-bhāvān na bheda-paratvaṁ ṣrutīnām sambhaviṭi»
'ti cen, na; mokṣo-papādanasyāi 'va prayojanatvāt; sṛṣṭi-samhārayoh
pravāha-rūpeṇā 'nucchedāt tasyāi 'kye mokṣā-nupapatteḥ. «athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvaṁ ṣrutīnām ghaṭata» iti.
māi 'vam; lāghava-tarkeṇā 'kāṣa-vad ātmany ekatvasyā 'numānataḥ pra- 10
saktasya ṣruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-
akṣatvāt; dehā-diṣv evā 'nubhavāt. "ya etasmīn udaram antaram kurute,
'tha tasya bhayam bhaviṭi" 'ty-ādi-bheda-nindā tu vāidharṁya-vibhāgā-
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-vaccheda-ṣrutīnām kā gatiḥ?» iti 15
ced, ucyate: aneka-tejomayā-ditya-maṇḍala-vad anekā-tmamayaṁ api cid-
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kīraṇa-vat
svā-ṅga-bhūtāir asaṁkhya-puruṣair asaṁkhyo-pādhiṣv asaṁkhya-vibhāga
eva pratibimbā-di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-nyatvasya
vācā-rambhaṇa-mātratvam bodhayituṁ, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṁ-rūpaṁ pratirūpo babhūve"
'ty-ādi-sāṅga-dṛṣṭānta-ṣrutīnām nyāyā-nugraheṇa balavattvād iti. tathā
ca smaryate:

"yasya sarvā-tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṁsāyām tu nityā-bhivyakte parame-ṣvara-cāitanye 'nyeṣāṁ 25
laya-rūpā-vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe
'ti. adhikaṁ tu Brahma-mīmāṁsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātiyaṁ sarvam evā 'sat; artha-kriyā-kāritvā-bhāvāt. puruṣāṇām kūṭa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti: ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṁ, nā 'nyatre 'ti vijātiya-dvāita-
rāhityāt sarga-kālīnā-dvāita-ṣrutayo 'py upapaṁnā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa
viruddham; tat katham uktam "jāti-paratvād"»? iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṁ. 155.

viditaṁ spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va
puruṣeṣv a-tadrūpaṁ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-
bheda-siddhir iti.

«nanu tathā 'py anupalambhād eka-rūpatvā-'bhāvaḥ setsyati.» tatrā 'ha :

nā 'ndhā-'dr̥ṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattiṃ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-
10 bhava-siddhaḥ ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe”
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv
upādher eve» 'ty avagantavyam ; ṣrutī-smṛti-siddhānta-virodhāt ; <duḥ-
kham mā bhuñjīye> 'ti kāmānā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
15 'khyā-parama-puruṣārthatvāc ca ; upādher duḥkha-hānasya ca tādarthiyena
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate : «advāita-ṣrutī-virodhād
bandha-mokṣa-sṛṣṭi-samhārā-'di-ṣrutayo bādhyanta» iti, tad apy asat ; mok-
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasaṅgāt ; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py
advāite punaḥ samāyā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-
'rthe punaḥ samāyā-vat. kiṃ ca “mithyā-buddhir nāstikate” 'ty Anuṣā-
sanād dharmā-'diṣu svāpa-van mithyā-dr̥ṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyūḥ ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»
tatrā 'ha :

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālō 'py evam mokṣa-ṣūnya eva syāt ; samyak-sādhana-'nuṣṭhānasyā 'viṣe-
ṣād ity arthaḥ.

tatra prayogam apy āha :

idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi punso nā 'sti, var-
35 tamāna-kāla-vad ity anumānān sambhaved ity arthaḥ.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-
tan, tat kim mokṣa-kāle kiṃ sarvadāi 've 'ty ākāṅkṣayām āha :

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaraṁ vrajat
rūpaṁ tyajati no ṣāntam brahma ṣāntatva-bṛñhitam ” iti ca.

6

« nanu sāksitvasyā 'nityatvāt puruṣānām katham sadāi 'ka-rūpatvam ? »
tatrā 'ha :

10

sākṣāt-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktam, tat sākṣāt-sambandha-mātrāt ; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-
yate “sākṣād draṣṭari saṁjñāyām ” iti sākṣi-ṣabda-vyutpādanāt. sākṣād-
draṣṭṛtvaṁ cā 'vyavadhānena draṣṭṛtvam. puruṣe ca sākṣāt-sambandhaḥ
sva-buddhi-vṛtter eva bhavati ; ato buddher eva sākṣī puruṣo, 'nyeṣāṁ tu
draṣṭṛ-mātram iti ṣāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-
sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atipra-
saṅgād ity asakrd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvaṁ tv indriyā-'di-
vyavadhānā-'bhāva-mātreṇa gāṇam.

20

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, kara-
ṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha
sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ṣūnyatvam ; duḥkhā-'der
buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih
pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-
ṣaṇīyāḥ ; “kāmaḥ saṁkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve ” ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-
pratipādana-samāptāu.

« nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke
siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṣṛuti-smṛtyor ucyā-
mānam katham upapadyeyātām ? » tatrā 'ha :

35

uparāgāt kartṛtvam, cit sāmṇidhyāc—cit sāmṇidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sāmṇidhyāt; etad ubhayaṁ na vāstavam ity arthaḥ. yathā 'gny-ayasoh parasparam saṁyoga-viṣeṣāt
5 paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoh saṁyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṁyogād acetanam cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sāmṇidhyād iti dvih-pāṭho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam
catvāraḥ ḡstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.
saṁkṣipta-sāṁkhya-sūtrāṇām arthasyā 'tra prapañcanāt
ḡstram yoga-vad eve 'dam Sāṁkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye viṣayā-
'dhyāyaḥ prathamah.



ḡstrasya viṣayo nirūpitah. sāmpratam puruṣasyā 'pariṇāmitvo-'pa-
pādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kāryāṇām svarūpaṁ vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṁ cāi 'va puruṣam ca sanātanam
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv aceta-
nāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
25 āḡayena jagat-sarjane prayojanam āha:

vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-ḡṣa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave
punah-punah sṛṣṭir na syād?» iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḥ janma-maraṇa-vyādhy-ādi-vividha-duḥkhena bhr̥ṣaṃ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tṭatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

na ṣravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣravaṇam api bahu-janma-kṛta-puṇyena bhavati. tatṛā 'pi ṣravaṇa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sākṣāt-kārāt. sākṣāt-kāraḥ ca jñāpti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyati 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhr̥tya-vad vā pratyekam. 4.

yathā gr̥ha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evaṃ sattvā-'di-guṇānām api pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānanyād ity arthaḥ. tathā ca Yoga-sūtram : “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād” iti.

«nanu prakṛter eva sraṣṭṛtvaṃ katham ucyate ; “tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta” iti ṣṛutyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatṛā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; “ajām ekām” ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṃsām kūṭastha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayam cā 'dhyāsa upa-cāra-rūpo loka siddha evā 'sti. yathā sva-çaktiṣu yodheṣu vartamānau jaya-parājayau rājany upacaryete, tathā sva-çaktāu prakṛtāu vartamānam sraṣṭṛtvā-'dikam çaktimatsu puruṣeṣu 'pacaryate, çakti-çaktimad-abhedāt. 30 tad uktam Kāurme :

“çakti-çaktimator bhedom paçyanti paramā-'rthataḥ,
abhedam cā 'nupaçyanti yoginas tattva-cintakā” iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paçyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam “athā 'ta ādeḥo : ne 35 'ti ne 'ti” 'ty-ādi-ṣṛutiḥ, “ātmāi 've 'dam sarvam” ity-ādi-ṣṛutiḥ ce 'ti bhāvaḥ.

«nanv evam prakṛtāv api sraṣṭṛtvaṃ vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ṇavaṇād?» iti. tatrā 'ha:

kāryatas tat-siddheḥ. 6.

kāryāṇām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-
tulyatā-ṣrutayas tv anityatā-rūpā-'sattvā-'ṇṇa-mātre puruṣā-'dhyastatvā-'ṇṇe
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ṣruti-virodhāt; svapna-padārthānām
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

«nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-
10 varteta.» tatrā 'ha:

cetano-'ddeṇān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī saṃjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva
kaṇṭakam yaç cetano 'bhijñāḥ tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād
15 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe
'ty arthaḥ. etena svabhāvato baddhāyā api prakṛteḥ sva-mokṣo ghaṭata
ity ato na mukta-puruṣam prati pravartata iti.

«nanu puruṣe sraṣṭṛtvaṃ adhyasta-mātram iti yad uktam, tan na
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
dṛṣṭo hī pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadṛṣaḥ pariṇāma » iti.
tatrā 'ha:

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.
25 tatra dṛṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvaṃ sāksād asti, kim
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-dṛṣṭānte
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, saṃdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāg uktam; idānīm sṛṣṭer mukhyaṃ nimitta-
kāraṇam āha:

rāga-virāgayor yogāḥ sṛṣṭiḥ. 9.

rāge sṛṣṭir, vāirāgye ca yogāḥ, svarūpe 'vasthānam, muktir iti yāvat,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām
35 rāgaḥ sṛṣṭi-kāraṇam ity ācāyaḥ. tathā ca ṣrutir api Brahmā-'di-rūpām
vividha-karma-gatim uktvā 'ha: “iti nu kāmaya māno, 'thā 'kāmaya māno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī" 'ti. rāga-vāirāgye api prakṛti-dharmāv eva.

itaḥ paraṃ sṛṣṭi-prakriyāṃ vaktum ārabhate :

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣṛyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇiye 'ti bhāvaḥ. atra ca pramāṇaṃ ghaṭa-sṛṣṭi-vad antaḥkaraṇā-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kiṃ ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ti ṣruty-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇac chraddhām khaṃ vāyum" ity-ādi-ṣruty-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti : "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṃkārasya praveṇa iti. 20

prakṛter eva sraṣṭṛtvaṃ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvaṃ na sva-mokṣā-'rtham, anityatvād iti viśeṣam āha :

ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhaḥ. 11.

eśām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sraṣṭṛtvaṃ; vināṣitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṃ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha :

dik-kālāv ākāṣā-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viśeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣruty-uktaṃ vibhutvaṃ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-saṃyogād ākāṣād utpadyete ity arthaḥ; ādi-ḥaḥdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viṣiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye crotasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇe” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti; adhyavasāyaḥ ca niṣcayā-khyas
5 tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyāpakatvān
mahāi-’ṣvāryāc ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ khyātir lokānām jāyate sade”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcvasitam etad yad Rgveda” ity-
ādi-ṣṛuti-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti ṣabdo buddhy-
abhimānitvenāi ’va; yathā pṛthivy-abhimāni-cetane pṛthivī-ṣabdas, tadvat.
evam eva Rudrā-diṣv ahamkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveṣām eva bhūtā-bhimāni-paryantānām devānām sva-
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṇā iti.

mahat-tattvasyā ’parān api dharmān āha :

tat-kāryam dharmā-’di. 14.

dharmā-jñāna-vāirāgyāi-’ṣvāryāṇy api buddhy-upādānakāni, nā ’ham-
kāra-’dy-upādānakāni; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evam katham nara-paṇḍita-ādi-gatānām buddhy-añṇānām adharma-
prābalyam upapadyatām? » tatrā ’ha :

mahad uparāgād viparitam. 15.

tad eva mahan mahat tattvam rajas-tamobhyām uparāgād viparitam
kṣudram adharmā-jñāna-’vāirāgyā-’nāiṣvārya-dharmakam api bhavati ’ty
25 arthaḥ. etena < sarva eva puruṣā iṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-
pāditaḥ; sarvo-’pādhīnām svābhāvika-’ṣvāryasya rajas-tamobhyām evā
’varaṇād iti. « nanv evam dharmā-’dy-avasthānā-rtham buddher api nitya-
tvāt katham kāryate? » ’ti cen, na; prakṛty-añṇa-rūpe bījā-vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-dīnām avasthānāt tasyāi ’va jñāna-
30 kāraṇā-vasthāyām ānkura-vad utpatty-aṅgikārāt. tathā cā ’kāṣa-vad eva
nityā-nityo-bhaya-rūpā buddhiḥ. yathā ca kāraṇā-vasthā-’kāṣe prakṛti-
vyavahāra eva, nā ’kāṣa-vyavahāra. ākāṣa-liṅga-ṣabdā-bhāvād, evam
kāraṇā-vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-dhyava-
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahamkāram lakṣayati :

abhimāno ’hamkāraḥ. 16.

aham-karotī ’ty ahamkāraḥ kumbha-kāra-vad antaḥkaraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṃkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ṅkura-mahāvṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahaṃkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'haṃkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'daṃ rūpā-'dikam bhoktavyam, idam eva sukha-sādhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'haṃkāra indriyā-'di-hetuḥ; loke bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rūgād abhūc cakṣur” ity-ādinā 15
Mokṣadharṃe Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-
marāṇac ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam
mana evā 'dāv ahaṃkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-
kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahaṃkārat. 18.

ekādaçānām pūraṇam ekādaçakam manāḥ ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṃkāraj jāyata ity arthaḥ. ataç ca rājasā-'haṃkārad daçe 'ndriyāṇi tāmasā-'haṃkāraç ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tāijasaç ca tāmasaç ce 'ty ahaṃ tridhā.

ahaṃ-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikāç ca ye devā, arthā-'bhivyañjanam yataḥ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham. liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahaṃkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṃ” iti.

tāijaso rājasah; ubhayaṃ jñāna-karme-'ndriye.

35

« nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-
ṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'haṃkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīraṇaḥ sūryā-'di-cetanā eva cak-
 ṣur-ādi-devatāḥ ṣrūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-ṣṭayenā 'tra ṣāstre
 devāḥ karaṇebhyo na prthañ nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-
 5 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdiṣṭāni.
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttrvikā-'hamkāra-
 kāryatayo 'ktānī 'ty avirodha ity avagantavyam. tad evam ahamkārasya
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttrviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād anṣa-bhedād ve 'ty
 anyad etat.

ekādaṣe 'ndriyāṇi darśayati:

karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etair daṣabhiḥ sahā 'nta-
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṁghāte-
 'ṣvarasya karaṇam indriyam. tathā cā 'hamkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṁ nirākaroti:

20 āhamkārikatva-ṣruter na bhāutikāni. 20.

indriyāṇi 'ti ṣeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā ṣrutih kāla-
 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numīyate. pra-
 tyakṣā ṣrutir “aham bahu syām” ity-ādih. «nanv “annamayaṁ hi,
 sūmya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti» 'ti cen, na; prakā-
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-
 ṣruter eva mukhyatvāt; bhūtānām api Hiraṇyagarbha-saṁkalpa-janyatayā
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁśṛṣṭatayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanu tathā 'py āhamkārikatva-nirṇayo na ghaṭate: “asya puruṣasyā
 30 'gnīm vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-ṣrutān devatāsv
 indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; karaṇa
 eva hi kāryasya laya » ity āṣaṅkyā 'ha:

devatā-laya-ṣrutir nā 'rambhakasya. 21.

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣṭayāni
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darśanāt; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinagyaṭi' 'ty-ādi-ṣrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

“etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

'ty-ādi-ṣruteḥ; vṛddhā-dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apacayā-'dinā vināṣa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

“daṣakena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyaṃ sarvam atīndriyaṃ, na tu pratyakṣam; bhrāntānām eva tv adhiṣṭhānaṃ golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam ity eva pāṭhaḥ.

15

ekam eve 'ndriyaṃ ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam apākaroti:

ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya ṣakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sīdhyati; ṣaktinām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahamākārān nānāvidhe-'ndriyo-'tpatti-kalpanāyāṃ nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha: 25

ubhayā-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rthaṃ svayaṃ vivṛṇoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaṣān nānātvam bhajate, kāmīnī-saṅgāt 30 kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati. tatra hetur guṇe 'ty-ādi; guṇānāṃ sattvā-'dīnāṃ pariṇāma-bhedeṣu sām-arthāyād ity arthaḥ. etac cā “'nyatra-manā abhūvaṃ, nā 'ṣrāuṣam” ity-

ādi-ṣṛuti-siddhāc cakṣur-ādīnām manaḥ-saṃyogaṃ vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viṣayam āha :

rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.

5 anna-ras-ānām malaḥ purīṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-
ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor
jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyaṃ co ’pa-
sthasyo ’pasthā-’ntaram; upasthasya hy upasthā-’ntaraṃ viṣaya iti.

yaśye ’ndrasya yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’ty ucyante, tad ubha-
10 yam āha :

draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-’di-pañcakaṃ vaktrtvā-’di-pañcakaṃ saṃkalpayitṛtvam cā
’tmanaḥ puruṣasya; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity
arthaḥ. «nanu draṣṭṛtvā-’dikam kadā-eid anubhave paryavasānāt
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām; vaktrtvā-’dikam tu kriyā-mātram, tat
katham kūṭasthasya ghaṭatām?» iti cen, na; ayas-kānta-vat sāmṇidhya-
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.
yathā hi mahā-rājaḥ svayam avyāpriyamāṇo ’pi sāṃnyena karaṇena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho ’pi puruṣaḥ cakṣur-ādy-
20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati; saṃ-
yogā-’khyā-sāmṇidhya-mātreṇāi ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-
vad iti. kartṛtvam cā ’tra kāraka-cakra-prayoktrtvam, karaṇatvam tu
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat
tu ṣāstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā ’sāu, kartā sāmṇidhi-mātrata” iti.

ata eva kāraka-cakra-prayoktrtvā-’cakter ātma-svarūpatayā draṣṭṛtvā-vaktr-
tvā-’dikam ātmano nityam iti ṣṛūyate “na draṣṭur drṣṭer viparilopo vidyate,
30 na vaktur vakter viparilopo vidyate” ity-ādine ’ti. «nanu pramāṇa-
vibhāge pratyakṣā-’di-vṛttīnām eva karaṇatvam uktam; atra katham indri-
yasyo ’cyata?» iti cen, na; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt; tatra ca puruṣa-niṣṭhe
bodhā-’khyā-phale vṛttīnām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttir āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

ṣaṇam asādhārāṇī vṛttir yeṣāṃ iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-'ropah; manasaḥ ce <'dam astv> ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃśayo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayāṇāṃ sādharāṇīm vṛttim apy āha:

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.

10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharāṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyāṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti.

15

atra kaṣcit «prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛtṭyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛt-tir ity abheda-nirdeṣa» ity āha. tan na; "na vāyu-kriye, pṛthag-upade-ṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇai 'vau 'cityāc ca. vāyu-prāṇayoḥ pṛthag-upadeṣa-ṣrutayas tu:

"etasmā j jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-ṣaṭīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-ṣaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiṣeṣikāṇāṃ ivā 'smākaṃ nā 'yaṃ niyamo, yad indriya-vṛttiḥ krame- 30 nāi 'va bhavati, nāi 'kade 'ty āha:

kramaḥ 'kramaḥ ce 'ndriya-vṛttiḥ. 32.

sugamam. jāti-sāṃkaryasyā 'smākam adōṣatvāt sāmagrī-samava-dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtṭy-utpādane bādhakaṃ nā 'stī 'ti bhāvaḥ.

indriya-vṛttināṃ vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣabdhā-'diṣu pañcānām ālocana-mātram iṣyate vṛttiḥ;

vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti.

ālocanam ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālocanam jñānam prathamam nirvikalpakam;
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” 'ti.

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā-'khyam bhavatī 'ty
arthaḥ. tathā ca nirvikalpaka-savikalpaka-rūpam dvidvidham apy āndri-
yakam jñānam ālocana-samjñam iti labdham. kaṣcit tu «nirvikalpakam
jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakam tu mano-
mātra-janyam » iti ṣlokā-'rtham āha. tan na; Yoga-bhāṣye Vyāsa-devāir
10 viṣiṣṭa-jñānasyā 'py āndriyakatvasya vyavasthāpitatvāt; indriyāir viṣiṣṭa-
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyācāṣṭe:
«bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va
sarva-karāṇeṣv ekadāi 'va vṛttir bhavatī 'ty artha » iti. tad apy asat;
15 asmin sūtra indriya-vṛttīnām eva kramikā-'kramikatva-vacanāt. na
buddhy-ahankāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke-'ndriya-
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,
mano-'ṇutva-pratiṣeddhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍikṛtya buddhi-vṛttīḥ samsāra-nidānatā-pratipādanā-'rtham ādāu
20 darśayati:

vṛttayaḥ pañcatayyaḥ klišṭā-'klišṭāḥ. 33.

klišṭā aklišṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,
nā 'dhikā ity arthaḥ. klišṭā duḥkhadāḥ samsārika-vṛttayo, 'klišṭāḥ ca tad-
viparītā yoga-kālīna-vṛttayaḥ. vṛttīnām pañca-prakāratvam Pātañjala-
25 sūtreṇo 'ktam: “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākam vivekā-'graha evā,
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi < Rāhoḥ
ḡiraḥ, puruṣasya cāitanyam > ity-ādi-jñānam. nidrā ca suṣupti-kālīnā
buddhi-vṛttīḥ. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-
rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavatī 'ty
anayā 'pi diḡ puruṣasya svarūpam paricāyayati:

tan-nivṛttāv upaṇto-'parāgaḥ svasthaḥ. 34.

35 tāsām vṛttīnām virāma-daṣṭyām ḡanta-tat-pratibimbakaḥ svastho bha-
vati, kairvalya ivā 'nyadā 'pi 'ty arthaḥ. tathā ca Yoga-sūtra-trayam:
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhi-

vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣṭī cā 'vasthā puruṣasya Vāsiṣṭhe dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çāilā-'di-pratibimbe hi yādṛṣṭī
syād darpaṇe darpaṇatā kevalā-'tma-svarūpiṇī,
aham tvam jagad ity-ādāu praçānte dṛṣṭya-sambhrame 5
syāt tādṛṣṭī kevalatā sthite draṣṭary avikṣaṇa ” iti.

etad eva dṛṣṭāntena vivṛṇoti :

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇi rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho 10
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha : 15

puruṣārtham karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pra-
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam eo
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīram sravati, nā 'nyam yatnam
apekṣate, tathāi 'va svāmināḥ puruṣasya kṛte svayam eva karaṇāni pravart-
tanta ity arthaḥ. dṛṣṭe ca suṣuptāt svayam eva buddher utthānam iti.
etad eva Kārikayā 'py uktam : 25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhīyantarāir militvā kiṃanti karaṇāni ? » 'ty ākāṅkṣāyām āha :

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30
vyakti-bhedeṇā 'nantyam pratipādayitum < vidham > ity uktam. buddhir
eva mukhyaṁ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam.
anyeṣāṁ ca karaṇatvam gāuṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha : 35

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidham karaṇam upapadyata iti pūrva-sūtrenā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā
5 prahāsyāi 'va cehidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhāsyā 'pi karaṇatvam, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṃkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthām viśiṣyā 'ha :

10 **dvayoḥ pradhānam mano, loka-vad bhr̥tya-vargeṣu. 40.**

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyam, sākṣāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhr̥tya-vargeṣu madhye kaṣcid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṃskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāiḥ :

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ṣeṣa-saṃskārā-'dhāratvāt. 42.

buddher evā 'khila-saṃskārā-'dhāratā, na tu cakṣur-āder ahaṃkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṃkāra-manasor laye 'pi smaraṇa-darṣanāc
25 ca. ato 'ṣeṣa-saṃskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhānatvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-āṣrayatayā ca
30 cittā-'para-nāmnī buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛttiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha :

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. ittham vā vyākhyeyam : «nanv evam buddhir eva karaṇam astu; kṛtam
35 avāntara-karaṇāir » ity āṣaṅkāyām āha : «sambhaven na svata» iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvam na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānye katham manasa ubhayā-'tma-katvam prāg uktam?» tatrā 'ha:

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ: cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro, 5 'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram ity evam vyavasthā kiṃ-nimittike?» 'ty ākāṅkṣāyām āha:

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10 vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūtasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15 «nanu karmaṇa eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu kaṇcid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na; Yoga-bhāṣye 'smad-ukta-prakāśasyāi 'vo 'ktatvenā 'nya-prakāśasyā 'prāmāṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20 pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakatī-kartum upasañharati:

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras, tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. — vīpsā 'dhyāya-samāptāu. 30

liṅga-dehasya ghaṭakam yat saptadaśa-saṃkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣṛī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayam
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-
hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sāadhanāny
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ:

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ ṣānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena
viṣeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-
ātmakatā hi ṣāntā-di-rūpā sthūla-bhūteṣv eva tāratamyā-dibhir abhivyaj-
10 yate, na sūkṣmeṣu; teṣāṃ ṣāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṣati-tattvānām utpattim
uktvā tasmāc ṣarīra-dvayo-tpattim āha:

tasmāc ṣarīrasya. 2.

tasmāt trayaviṇṣati-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity
15 arthaḥ.

samprati trayaviṇṣati-tattve saṃsārā-nyathā-nupapattim pramāṇa-
yati:

tad-bijāt saṃsṛtiḥ. 3.

tasya ṣarīrasya bijāt trayaviṇṣati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṣasthasya vibhutayā svato gaty-ādy-
asambhavād ity arthaḥ. trayaviṇṣati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham saṃsarati;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,
vācā vācā kṛtām karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇair evo 'tsargataḥ sargā-
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-
pariṣvakta” iti.

saṃsṛter avadhim apy āha:

ā vivekāc ca pravartanam aviṣeṣānām. 4.

30 iṣvarā-niṣvaratvā-di-viṣeṣa-rahitānām sarveṣām eva pūṃsām viveka-
paryantam eva pravartanam saṃsṛtir āvaṣyakī, viveko-ttaram ca na se
'ty arthaḥ.

tatra hetum āha:

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaṣyambhāvād ity
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'stī 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṃsṛti-kāle puruṣo dvābhyām ṣīto-ṣṇa-sukha-duḥkhā-'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhvāsitaṃ līṅgam” iti. 5
bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ param ṣarīra-dvayaṃ viśiṣya vaktum upakramate :

mātā-pitr-jaṃ sthūlam prāyaṣa, itaran na tathā. 7.

sthūlam mātā-pitr-jaṃ prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jaṃ; 10
sargā-'dy-utpannatvād ity arthaḥ. tad uktaṃ Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam
saṃsarati nirupabhogam bhāvāir adhvāsitaṃ līṅgam” iti.

niyatam nityam, dvi-parārdha-sthāyī gūṇa-nityam; prati-ṣarīraṃ līṅgo-
'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛti-smṛti-prāmāṇyād 15
iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāya-
vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge
duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20
yogaḥ?» tad avadhārayati :

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargā-'dāv utpattir yasya līṅga-ṣarīrasya, tasyāi 'va tat-kārya-
tvam sukha-duḥkha-kāryakatvam. kutaḥ? ekasya līṅga-dehasyāi 'va
sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25
sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

saptadaṣāi-'kaṃ līṅgam. 9.

sūkṣma-ṣarīraṃ apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra
saptadaṣa militvā līṅga-ṣarīraṃ; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30
eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce
'ti saptadaṣa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa līṅgam
mantavyam, na tu saptadaṣam ekaṃ ce 'ty aṣṭādaṣatayā vyākhyeyam;
uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra līṅgāi-'katva ekaṣabdasya 35
tātparyā-'vadhāraṇāc ca;

“karmā-’tmā puruṣo yo ’sāu, bandha-mokṣāṇi sa yujyate,
sa saptadaṣakenā ’pi rāḍinā yujyate ca sa”

iti Mokṣadharmā-’dāu liṅga-ṣarīrasya saptadaṣatva-siddheṣ ca. saptadaṣā
’vayavā atra santī ’ti saptadaṣako rāḍir ity arthaḥ. rāḍi-ṣabdena sthūla-
5 deha-val liṅga-dehasyā ’vayavitvam nirākṛtam; avayavi-rūpeṇa dravyā-
’ntara-kalpanāyām gāuravāt. sthūla-dehasya cā ’vayavitvam ekatā-’di-
pratyakṣā-’nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne ’ty āḍayena liṅga-dehasya
bhogaḥ prāḡ uktaḥ. prāḡ cā ’ntaḥkaraṇasyāi ’va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-pañcakasyā ’py antarbhāva iti. asya saptadaṣā-’vayava-
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-
danā-’cārya” iti sūtreṇa. ato bhogā-’yatanatvam eva mukhyaṁ ṣarīra-
lakṣaṇam. tad-āḍayatayā tv anyatra ṣarīratvam iti paṣcād vyakti-bhavi-
ṣyati. “ceṣṭe-’ndriyā-’rthā-’ḍrayaḥ ṣarīram” iti tu Nyāye ’pi tasyāi ’va
15 lakṣaṇam kṛtam iti.

«nanu liṅgam ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogaḥ syuḥ?» tatrā ’ha:

vyakti-bhedaḥ karma-viṣeṣāt. 10.

yady api sargā-’dāu Hiranyagarbho-’pādhi-rūpam ekam eva liṅgam,
20 tathā ’pi tasya paṣcād vyakti-bhedo vyakti-rūpeṇā ’ñato nānātvam api
bhavati; yathe ’dānīm ekasya pitṛ-liṅga-dehasya nānātvam aṇḍato bhavati
putra-kanyā-’di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;
jīvā-’ntarāṇām bhoga-hetu-karmā-’der ity arthaḥ. atra viṣeṣa-vacanāt
samaṣṭi-sṛṣṭir jīvānām sādḥāraṇāṇiḥ karmabhir bhavati ’ty āyātam. ayam
25 ca vyakti-bhedo Manv-ādīṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya
ṣaḍ-indriyo-’tpatty-anantaram:

“teṣāṁ tv avayavān sūksmān ṣaṇṇām apy amitāu-’jasām
saṁniveṣyā ’tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-’palakṣaṇam. ātma-mātrāsu, cid-aṇḍeṣu
30 saṁyojye ’ty arthaḥ. tathā ca tatrāi ’va vākya-’ntaram:

“tac-charīra-samutpannāṇiḥ kāryāis tāiḥ karaṇāṇiḥ saha
kṣetra-jūḍḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-’yatanatayā liṅgasyāi ’va ṣarīratve sthūle katham
ṣarīra-vyavahāraḥ?» tatrā ’ha:

35 **tad-adhiṣṭhānā-’ḍraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āḍrayo vakṣyamāṇa-bhūta-pañcakam,
tasyā ’ḍraye ṣāṭkāuḍika-dehe tad-vādo deha-vādas, tad-vādāt tasyā ’dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. līṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīram ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikah

5

sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal līṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhīprāyād iti.

«nanu ṣāṭkāuṣikā-'tirikte līṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal līṅga-ṣarīram tad ṛte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-deham tyaktvā lokā-'ntara-gamanāya līṅga-dehasyā 'dhāra-bhūtam ṣarīrā-'ntaram sidhyati 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeṣāḥ syuḥ;

sūkṣmās teṣāṃ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmam yad bhūta-pañcakam yāval-līṅga-sthāyi proktam, tad eva līṅgā-'dhiṣṭhānam ṣarīram iti labdham Kārikā-'ntareṇa:

20

“citram yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,

tadvad vinā viṣeṣāir na tiṣṭhati nirāṣrayam līṅgam” iti.

viṣeṣāiḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām līṅga-ṣarīrād bheda-'vagamena

25

“pūrvo-'tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya līṅgatvam nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal līṅgam, tat svā-'dhāra-sūkṣma-paryantam saṃsarati, tena saha saṃsarati 'ty arthaḥ. «nanv evam līṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmam ca karma-vidye tathāi 'va ca

daṣe-'ndriyam mano buddhir: etal līṅgam vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra līṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsanā-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmam cā 'tra tanmātrā, daṣe 35 'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayaḥ. yat

tu māyā-vādino liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti pury-aṣṭakam eā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

5 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṇi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṅgatam iti.

10 liṅgasya parimāṇam avadhārayati:

aṇu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam aṇu-parimāṇam paricchinnam, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“ vijñānam yajñam tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣravaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih: “ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrānti; saviññāno bhavati, saviññānam evā 'nvavakrāmati ”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavatī
25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “ annamayam hi. sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādih. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṃsṛṣṭa-sajātīyā-'ṇṣa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-artham saṃsṛtiḥ, dehād dehā-'ntara-saṃ-
30 cāra? » ity āṣaṅkāyam āha:

puruṣārtham saṃsṛtiḥ liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ḡlāsū saṃcāro rājārtham, tathā liṅga-ṣarīrāṇām saṃsṛtiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api
35 tathā vicārayati:

pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva ṣarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-ṣarīre pārthivā-'ñcā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhikyena tāijasādītā ṣarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10
ṣam pañcamā-'dhyāye 'pi siddhāntayisyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darṣanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kiṁ tv āupādhikam ity arthaḥ.

15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susupty-ādy-abhāvaḥ ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susupty-ādikam hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭeḥ” iti yad uktam, tatrā 'ṣaṅkya pariharati :

mada-çakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ.

22.

« nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita- 25
dravye vartata, evaṁ cāitanyam api syād » iti cen, na : pratyeka-paridrṣṭe
sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvaṁ
nā 'sti. ato drṣṭānte pratyekam ṣāstrā-'dibhiḥ sūkṣmatayā mādakatve
siddhe saṁhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30
siddham ity arthaḥ. « nanu samuccite cāitanyā-darṣanena pratyeka-bhūte
sūkṣma-cāitanyā-çaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanyā-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-cityāt. « nanu yathā 'vayave 'vartamānam api parimāṇa-
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drçyata, evam eva ṣarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“puruṣārtham saṃsṛtir liṅgānām ” ity uktam; tatra liṅgānām sthūla-deha-sameārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
5 sidhyati, tad āha sūtrābhyām :

jñānān muktiḥ. 23.

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkāraḥ; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā ” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajojana-yogena sūtrair ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktīm vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām eā 'vidyām ca yas tad vedo 'bhayaṃ sahe ”

'ty-ādi ṣṛyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur ”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ūgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha :

30 **svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktiḥ puruṣasya. 26.**

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoh puruṣasya muktir api na yukte
35 'ty arthaḥ. māyikatvam eā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva ; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt ; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyika-
kam ; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-
karma-jñānayoḥ samāna-phala-dātṛtvam ayāuktikam iti vilakṣaṇam eva 6
kāryam yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya
samuccaya-vikalpāu syātām ; upāśyasyā 'māyikatvād ? » iti. tatrā 'ha :

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāśyasya nā 'tyantikam amāyikatvam ; upāśyā-'tmany 10
adhyasta-padārthānām api praveṣād ity arthaḥ.

upāśanasya māyikatvam yasminn aṅge, tad āha :

saṃkalpīte 'py evam. 28.

manaḥ-saṃkalpīte dhyeyā-'ñca evam api māyikatvam apī 'ty arthaḥ.
“sarvaṃ khalv idam brahme” 'ty-ādi-ṣṛuty-ukte hy upāśye prapañcā- 15
'ñṣasya māyikatvam eve 'ti.

« tarhy upāśanasya kim phalam ? » ity ākāṅkṣāyām āha :

bhāvano-'pacayāc chuddhasya sarvam, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā chuddhasya niṣpāpasya puruṣasya pra-
krter iva sarvam āṅcavyam bhavati 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20
sthiṭi-sambhāraṃ karoti, evam upāśakasya buddhi-sattvam api prakṛti-
preraṇena sṛṣṭy-ādi-karṭṛ bhavati 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam ; idānīm jñāna-sādhanaṃ
āha :

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-parāgaḥ cittasya, tad-upaghāta-hetur
dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayoṛ abheda-nirdeṣaḥ : rāga-
kṣayasya dhyānatvā-'sambhavāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-
samādhayo yogo-'ktās traya eva grāhyāḥ ; Pātāñjale yogā-'ñgānām aṣṭānām
eva viveka-sākṣātkāra-hetutva-ḥṛvaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣās 30
tatrāi 'va draṣṭavyāḥ ; itarāṇi ca pañcā 'ñgāni svayaṃ vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena
dhyāna-niṣpatter lakṣaṇam āha :

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35
dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavati 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity āçayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-sameārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'nga-dhyānā-'divad ity api mantavyam;

- 5 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahātī”
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṁ kramāt sūtra-trayeṇa lakṣayati :

nirodhaç chardi-vidhāraṇābhyām. 33.

- prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātātāt. chardiç ca vamanam, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor
15 lābhah. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaçi-karaṇam, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati :

sthira-sukham āsanam. 34.

yat sthiram sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 **sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.**

- sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhanatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-
30 prāṇāyāma-pratyāhāra-dhāraṇā-'dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-ṣāṁ ca svarūpam tatrāi 'va draṣṭavvam.

- mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'peksā; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt samyamād eva jñānam yogaç ca bhavati 'ti Pātañjala-siddhāntaḥ. Jāḍabharatā-'diṣu ca tathā drçyate 'pi.
35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikārinām ity arthaḥ. tad uktam Gāruḍe 'pi :

“ āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :
Çiçupālaḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṃgrahe 'pi na kṣatiḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 16 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nā 'stī > 'ty evam-rūpaḥ. avidyā tu nāi 'vairūpā; ātmanāḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveṣaḥ ca maraṇā-'di-trāsa iti. rāgā-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :

açaktir aṣṭāviṇṇatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.
“ bādhīryam kuṣṭhitā 'ndhatvam jaḍatā 'jighratā tathā
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā ”

25

ity ekādaçe-'ndriyāṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ eā 'ṣṭāviṇṇatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha :

tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṃ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayaṃ vakṣyati.

uktānāṃ viparyayā-’çakti-tuṣṭi-siddhīnāṃ viçeṣa-jijñāsāyāṃ krameṇa sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrvā-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktāṃ Kārikā-
10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daṣavidho mahā-mohaḥ, tāmistro ’ṣṭādaṣadhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣa-
yānām daṣatvāt tad-viṣayako rāgā-’khyo mahā-moho daṣavidhaḥ. avidyā-’smitayor aṣṭau ye viṣayā, ye rāgasya daṣa viṣayās, tad-vighātakeṣv aṣṭā-
20 daṣasv aṣṭādaṣadhā tāmistrā-’khyo dveṣaḥ. evaṃ teṣāṃ aṣṭādaṣānām vināçā-’di-darçanād aṣṭādaṣadhā ’ndha-tāmistrā-’khyo ’bhiniveço bhayam iti. eteṣāṃ ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir
25 viçeṣato ’vaganavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṃ sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānām tuṣṭimataḥ saṃghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: <sākṣātkāra-paryantaḥ pariṇāmah sarvo ’pi prakṛter eva; tam ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa> ity ātma-bhāvanāt paritoṣaḥ. iyaṃ
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyām bahu-kālām

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hinsā-'di-doṣa-nimittako-'paramāj jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaṇcit tv imām Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evaṃ-dṛṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḡastro-'kta-sādhanaīr > evaṃ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭīnām abhāvasya jñānā-'dy- 15 anukūlatvenā 'ḡakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayah suhṛt-prāptiḥ 20
dānam ca siddhaya 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāuṇyah siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaḡāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25 ākarṇya svayam vā ḡāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: ḡiṣyā-'cārya-bhāvena ḡāstrā-'dhyayanāj jñānam iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāj jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāj jñāna-lābha iti. eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher ānkuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoṛ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-pratipādanāye 'dam uktam.

kaṇcit tv « etāsām aṣṭa-siddhīnām ānkuṣo nivāraṇaḥ pūrvas trividho viparyayā-'ḡakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyācāṣṭe. tan na; tuṣṭy-abhāvasyā 'ḡaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyō ubhayōḥ siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḡāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī
5 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya " iti.

tad evaṁ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpau sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛttiḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga " iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-
15 bhedaḥ karma-viṣeṣād " iti samkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga " iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṣācā ity aṣṭa-vidho dāivaḥ sargaḥ; paṇu-mṛga-pakṣi-sarīsrpa-sthāvarā iti tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṁ tat-kṛte srṣṭir ā vivekā. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāṭ-srṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvaṁ bhūr-lokāḍ upari srṣṭiḥ sattvā-'dhikā bhavatī 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokāḍ adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā-di-viçālatayā vicitrāḥ sṛṣṭaya?» ity ākāṅkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye drṣṭānto garbha-dāsa-vad iti; yathā garbhā-vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṃ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10
'rthatvāt puruṣasya kim mokṣeṇa?» 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyah. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

15

samānam jarā-maraṇā-di-jam duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-di-jam duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jāle magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā īçvara-bhāvena punar āvir-bhavanti; saṃskārā-der akṣayeṇa punā-rāgā-25
'bhivyakter viveka-khyātiṃ vinā doṣa-dāhā-nupapatter ity arthaḥ.

«nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-
'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāraṇyāt. 55.

prakṛter akāryatve 'py apreriyatve 'py anye-'echā-'nadhīnatve 'pi tad-30
yogaḥ punar-utthānau-'cityam tal-līnasya. kutaḥ? pāraṇyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatiḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedaḥ pratibandha-nivṛttiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha :

sa hi sarva-vit sarva-kartā. 56.

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktāḥ saha karmanāi 'ti līṅgam, mano yatra niṣaktam asye ”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha :

10 Idrçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāraçyam
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāṁnidhyāt tad-artham anye-'cehā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idrçe-'çvara-siddhiḥ sid-
20 dhā.” saṁnidhya-mātreṇa 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;

içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara ”

ity-ādi-çruti-smṛtayaç cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'disūtre diṁ-mātreṇo 'ktaṁ vistarataḥ pratipādayati :

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣtra-kuṇ-kuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutah? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttyāi ’va 5 nāntariyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsūye” ’ty anena sūtreṇā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-tvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

15

karma-vad drṣṭer vā kālā-deḥ. 60.

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa-tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā drṣṭā-nusāritvād ity arthaḥ. 20

«nanu tathā ’pi <mame ’dam bhogā-di-sādhanaṁ> iti pratisaṃdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisāṃdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṃskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṃskārād eve ’ty arthaḥ.

karmā-’krṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-ṣaṇād api pradhānasyā ’vaçyakī vyavasthitā ca pravṛttir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-vojana-samāptāu svata eva pradhāna-nivṛttyā mokṣaḥ sidhyati ’ty āha praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutiḥ:

“tasyā 'bhidyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 5 «nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga » iti. tatrā 'ha:

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre: “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha:

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsīnyam, ekakitā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; <aham muktaḥ syām> ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntam darśayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragah. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya
25 bhayā-'di-sṛṣṭy-uparāgāu na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parān-mukhatā.

- uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropaṇād iti. evam-vidham rajju-sarpā-'di-dṛṣṭāntānām ācāyam abuddhvāi 'vā 'bu-
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tuechatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhryo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu:

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjatī 'ty arthaḥ.

«nanu sarveśām puruṣāṇām aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kameit praty eva pradhānam pravartate, kameit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atra ’pi niyāmakā-’bhāvād » iti. tatrā ’ha:

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

5

puruṣāṇām nāirapekṣye ’py <āyam me svāmy, ayam evā ’ham> ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām?» 10
tatrā ’ha:

nartaki-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve satī nivṛttir yuktā; yathā pariśadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 15
nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha:

doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20
lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-
vat; yathā <svāminā me doṣo dṛṣṭa> ity avadhāraṇena lajjitā kula-vadhūr
na svāminam upasarpātī, tadvad ity arthaḥ. tad uktaṃ Nārāḍīye:

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

25

etad evo ’ktaṃ Kārikayā ’pi:

“prakṛteḥ sukumāratarām na kiṃcid astī ’ti me matir bhavati,
yā <dṛṣṭā ’smī> ’ti punar na darṣanam upāiti puruṣasye ” ’ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām
puruṣasya pariṇāmā-’pattir?» iti. tatrā ’ha:

30

nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas
tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty
arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha:

35

prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-
tvāt, duḥkha-sādhanaṁ dharmā-'dibhir liptatvāt; paṇu-vat; yathā paṇu
rajivā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktam
5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ;
saṁsarati badhyate mucyate ca nānā-'ṣṭrayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā
'py apavarga uktah, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga
10 eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kair bandhaḥ, kair vā
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-'ṣṭvayā-'dharmā-'jñānā-'vāirāgyā-'nāiṣṭvayāḥ sapta-
bhī rūpāḥ sva-dharmair duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktam; avi-
vekasyā 'heyā-'nupādeyatvāt; loka duḥkhasya tad-abhāva-sukhā-'der eva
ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir» ity ācāṅkya caturtha-
sūtro-'ktam svayam vivṛṇoti:

nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktam, na
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṁyogaḥ;
tasmāc ca saṁyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikāraṇām eva; puruṣas tu kṛtastha-pūrṇa-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu
sāra-bhūtam abhyāsam āha:

35 **tattvā-'bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jñeṣu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ṅga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-'dye viṣeṣā-'nte vikāre 'smiṇṇ ca varṇite
cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūpaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam
carmā-'vanaddham durgandhi pūrṇam mūtra-purīṣayoḥ
jarā-ṣoka-samāviṣṭam rogā-'yatanam āturam
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.
nadī-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanah kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-
paryayād viṣuddham> iti; antarā-'ntarā viparyayeṇā 'viprutam ity arthaḥ.
idam eva kevalatvam siddhi-ṣabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-
tva-siddhir iti.

viveka-siddhau viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-
'dhikāram abhyāsa-pāṭavenā 'tmanah sampādayed iti bhāvaḥ.

25

viveka-niṣpattiyāi 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛtṭyā madhya-vivekato 'py upabhogah. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām
prārābdha-vaṣṭat pratibimba-rūpeṇa puruṣe 'nuvṛtṭyā bhogo bhavati 'ty
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati
'ti; atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeśyo-'padeṣṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viṣaye guru-çiṣya-bhāva-çraṇanāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

5 **çrutiḥ ca. 80.**

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vighrahe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyetī” 'ty-ādir iti. Nārādīya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata” iti.

«nanu çraṇana-mātreṇā 'py upadeṣṭṛtvaṁ syāt?» tatrā 'ha:

itarathā 'ndha-paramparā. 81.

itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity
15 arthaḥ. sāmāgryeṇā 'tma-tattvaṁ ajñātvā ced upadiṣet, kasminñcid anṇe
sva-bhrameṇa çiṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity
evam andha-parampare 'ti.

«nanu jñānena karma-kṣaye sati katham jīvanam syāt?» tatrā 'ha:

cakra-bhramaṇa-vad dhr̥ta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena çeṣṭamānam çarīram dhṛtvā jīvan-muktas tiṣṭhatī
'ty arthaḥ.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhibhāvakatve kim mānam?»
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhibhava-prādurbhāvau
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhibhāvakatāyā loke 'py anubhavāc
ce» 'ti. tatrā 'ha:

30 **saṃskāra-leçatas tat-siddhiḥ. 83.**

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣām alpā-'vaçeṣāt tasya
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātāt; “vīta-rāga-janmā-'dar-

ṣanād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo « 'vidyā-saṃskāra-leṣo 'pī jīvan-muktasya tiṣṭhatī » 'ty āha, tan na; dharmā-'dharma-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca 5
Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

ṣāstra-vākyā-'rtham upasaṃharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitāḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhitā-sādhāraṇyena 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. 15
prokta evaṃ viveko 'tra para-vāirāgya-sāadhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyaḥ.



ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sāadhanāni pradarṣanīyānī 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṣcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritaḥ Ṣabareṇa kenacit poṣito < 'ham Ṣabara > ity abhimanyamāna āste. taṃ jīvanam jñātvā kaṣcid amātyaḥ 25
prabodhayati: < na tvam Ṣabaro, rāja-putro 'sī > 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānaṃ tyaktvā tāttvikam rāja-bhāvam evā 'lambate < rājā 'ham asmī > 'ti, evam evā < 'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvam tasyā 'ṇa > iti kāruṇiko-'padeṣāt prakṛty-abhimānaṃ tyak-
tvā < Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30
sārī > 'ty evaṃ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,
tathāi 'va jñātam iṣena jñātenā 'py akhilaṃ jagat.
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,
graha-nāṣāt punaḥ svīyam brāhmaṇyam manyate yathā,
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,
māyā-nāṣāt punaḥ svīyam rūpam < Brahmā 'smi > manyata ” iti.

strī-Īndrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṃ ṣrutvā kṛtā-
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaram darśayati :

piṣāca-vad anyā-'rtho-'padeṣe 'pi. 2.

- 10 Arjunā-'rtham ṣṭī-Kṛṣṇena tattvo-'padeṣe kriyamāṇe 'pi samīpa-sthasya
piṣācasya viveka-jñānaṃ jātam, evam anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣāj jñānaṃ na jāyate, tado 'padeṣā-'vṛttir api
kartavye 'tī 'tiḥāsā-'ntaram āha :

āvṛttir asakṛd-upadeṣāt. 3.

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Āvetaketv-ādikam praty
Āruṇi-prabhṛtīnāṃ asakṛd-upadeṣe-'tiḥāsād ity arthaḥ.

vāirāgyā-'rtham nidarśana-pūrvakam ātma-saṃghātasya bhaṅguratvā-
'dikam pratipādayati :

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-'kta-dṛṣṭāntāir darśayati :

- 25 **ṣyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇāṃ tyāgena lokaḥ sukhī viyogena
ca duḥkhī bhavati, ṣyena-vad ity arthaḥ. ṣyeno hi sāmīṣaḥ kenā-'py
upahatyā 'miśād viyojya duḥkhī kriyate; svayaṃ cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

- 30 “sāmīṣaṃ kuraraṃ jaghnur balino 'nye nirāmiśāḥ;
tadā 'miśam parityajya sa sukhaṃ samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata ” iti.

ahi-nirvlayanī-vat. 6.

yathā 'hīr jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha:

5

chinna-hasta-vad vā. 7.

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimaneyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asāadhanā-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sāadhanam na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismārakatayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jāḍabharatam prakṛtya Viṣṇupurāṇe:

"capalam capale tasmin dūra-gaṁ dūra-gāmini
āsīc cetaḥ samāsaktam tasmin hariṇa-potaka" iti.

16

bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṣakāḥ; yathā kumārī-hasta-ṣaṅkhanām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

25

"āṣā-vāivaṣya-virase citte saṁtoṣa-varjite
mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha:

nirāṣaḥ sukhi, Piṅgalā-vat. 11.

āṣām tyaktvā puruṣaḥ saṁtoṣā-'khya-sukhavān bhūyāt; Piṅgalā-vat; 30 yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī vihāyā 'ṣām sukhinī babhūva, tadvad ity arthaḥ. tad uktam:

"āṣā hi paramam duḥkham, nāirāṣyam paramam sukham,
yathā saṁchidyā kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv āṣā-nivṛtṭiyā duḥkha-nivṛtṭiḥ syāt; sukham tu kutaḥ, sādhanā-
'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṃ yat
sukham āṣayā pihitaṃ tiṣṭhati, tad evā 'ṣā-vigame labdha-vṛttikam bha-
vati, tejaḥ-pratibaddha-jala-ṣāitya-vad iti na tatra sādhanā-'pekṣā. etad
5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṃ na kartavyaḥ;
anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-gr̥he sukhi, sarpa-vat. 12.

sukhī bhaved iti ṣeṣaḥ. ṣeṣaṃ sugamam. tad uktam:

10 “gr̥hā-'rambho hi duḥkhāya, na sukhāya katham-cana;
sarpaḥ para-kṛtaṃ veṣma praviṣya sukham edhata ” iti.

ṣāstrebhyaḥ gurubhyaḥ ca sāra eva gr̥hyah; anyathā 'bhyupagama-
vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
'kāgratāyā asam bhavād iti āha:

15 **bahu-ṣāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti ṣeṣaḥ; anyat sugamam. tad uktam:

“aṇubhyaḥ ca mahadbhyaḥ ca ṣāstrebhyaḥ kuṣalo narah
sarvataḥ saram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca:

20 “sāra-bhūtam upāsita jñānaṃ yat svārtha-sādhakam;
jñānānam bahutā yāi 'ṣā yoga-vighna-karī hi sā.
< idam jñeyam, idam jñeyam > iti yas tṛṣitaḥ caret,
asau kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhanā-'ntaraṃ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-
25 dvārā viveka-sākṣātkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā ṣara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārṣve rājño gamanena
'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na
samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataḥ ca viṣayā-'ntara-
30 saṃcārā-'bhāve dhyeya-sākṣātkāro 'py avaṣyam bhavatī 'ty ekāgratāṃ
kuryād ity arthaḥ. tad uktam:

“tadāi 'vam ātmany avaruddha-citto na veda kiñcid bahir antaraṃ vā,
yathe 'ṣu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarṣa pārṣva ” iti.

satyāṃ ṣaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate,
35 tadā jñānā-'niṣpattyā 'narthakyaṃ jñāna-sādhanānam bhavatī 'ty āha:

kr̥ta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.

yah çāstreṣu kr̥to yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty-
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhūiṣajyā-'dāu vihita-pathyā-
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. açaktyā
jñāna-rakṣā-'rtham vā laṅghane tu na jñāna-pratibandhaḥ; 5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”
“na papāṭha guru-proktām kr̥to-'panayanaḥ çrutim
na dadarça ca karmāṇi çāstrāṇi jagrhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10
tyāgina eva pākhaṇḍatayā ninditāḥ

“puṁsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va
moghā-'çinām aklila-çāuca-bahiṣkṛtānām
piṇḍa-pradāna-pitr-toya-vivarjitānām
sambhāṣaṇād api narā narakam prayāntī” 15

'ty-ādine 'ti.

niyama-vismarāṇe 'py ānarthakyaṃ āha :

tad-vismarāṇe 'pi, bheki-vat. 16.

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayām gato
vipine sundarīm kanyām dadarça; sā ca rājñā bhāryā-bhāvāya prārthitā 20
niyaman cakre: yadā mahyam tvayā jalam pradarçyate, tadā mayā gan-
tavyam iti. ekadā tu kr̥ḍayā pariçrāntā rājānam papraccha: kutra jalam?
iti. rājā 'pi samayaṃ vismṛtya jalam adarçayat. tataḥ sā bheka-rāja-
duhitā kāma-rūpiṇī bhekī bhūtvā jalam viveça. tataç ca rājā jalā-'dibhir
anviṣyā 'pi na tām avindad iti. 25

çravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyakatva itihāsam āha :

**no 'padeça-çravaṇe 'pi kr̥ta-kr̥tyatā parāmarçād rte, Virocana-
vat. 17.**

parāmarço guru-vākya-tātparya-nirṇāyako vicārah. tam vino 'padeça-
vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30
'pi 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.
dr̥çyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir
arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaç
ce 'ti. 35

ata eva ca parāmarço dr̥çyata ity āha :

dr̥ṣṭas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoḥ parāmarṣaḥ. tayor Indra-Virocanayor madhye parāmarṣa Indrasya dṛṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradarṣayan samyag-jñānā-'rthinā ca guru-sevā bahu-kālaṁ kartavye 'ty āha:

5 prapṇati-brahmacaryo-'pasarpanāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prapṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṣṛutiḥ:

10 "yasya deve parā bhaktir yathā deve tathā gurāu, tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntariya-sādhanebhyo garbhe 'pi yathā 15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṣṛutiḥ "tad dhāi 'tat paçyanṇ ṛṣir Vāmadevaḥ pratipede <'ham Manur abhavaṁ Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvam bhavati" 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāi-dharmya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

20 "sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvam bhavati> 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

«nanu saguṇo-'pāsanāyā api jñāna-hetutva-çraṇāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūksma-yoga-carye?» 'ti. tatrā 'ha:

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāḥ puruṣāṇām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-çuddhi-dvārā vā jñāna-niṣpattir, na sāksāt; yathā yājñikānām ity 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya 35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

çravanāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokād anāvṛtti-vākyam, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṇanam āha :

viraktasya heya-hānam upādeyo-'pādānam, haṃsa-kṣīra-vat. 23. 5

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmāna upādānam bhavati; yathā dugdha-jalayor ekibhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṃsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

labdhā-'tiçaya-yogād vā, tadvat. 24.

labdho 'tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṃsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvam rāgo-'pahate, çuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, çuka-vat. 26.

teṣām saṅge tu guṇa-yogāt tadīya-rāgā-'di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣī vyādhasya guṇāi rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25

atrāi 'vo 'ktaṃ Sāubharinā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ;

parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāç ca mahā-vidhitsu” iti.

vairāgyasyā 'py upāyam avadhārayati dvābhyām :

na bhogād rāga-çāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavati 'ty arthaḥ. tad uktaṃ Sāubharināi 'va :

“ā mrtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.

api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darṣanād eva rūga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“duḥkham yad evāi 'ka-çarīra-janma,
çatā-'rdha-saṃkhyam tad idam prasūtam ;
parigraheṇa kṣitipā-'tmajānām
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroho, 'ja-vat. 29.

upadeça-rūpam yaj jñāna-vṛkṣasya bijam, tasyā 'ṅkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmmi nrpe bhāryā-çoka-
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bijasya nā 'ṅkura utpanna ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-'ntara-
20 samcārā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktam Yājñavalkyena :

“malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpam
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bījasyo 'ttamatve 'pi pañka-
doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sthānīyam çiṣya-cittam.

« nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-
artham etāvata prayāsenā mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-
dhi-vat. 32.

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāsyā-siddhi-vat; yatho 'pāsyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣām api yoga-nidrā-'dāu yogā-'bhyāsa-çrava-
nāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryasyā 'pī 'ty arthaḥ. —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaç caturthaḥ.



sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṃ sva-çāstre pareṣām
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-
sūtre 'tha-çabdena yan maṅgalaṃ kṛtaṃ, tad vyartham» ity ākṣepaṃ samā- 10
dhatte :

maṅgalā-'caraṇaṃ çiṣṭā-'cārāt phala-darçanāç chrutitaç ce 'ti. 1.

maṅgalā-'caraṇaṃ yat kṛtaṃ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

«“Içvarā-'siddher” iti yad uktam, tan no 'papadyate, karma-phala- 15
dātṛtayā tat-siddher» iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

içvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattiḥ na
yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

içvarasya phala-dātṛtvaṃ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānam, loka-vat. 3.

içvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānam
syād ity arthaḥ.

«bhavatv içvarasyā 'py upakāraḥ ; kā kṣatir?» ity āçāṅkyā 'ha :

lāukike-'çvara-vad itarathā. 4.

25

içvarasyā 'py upakāra-svikāre lāukike-'çvara-vad eva so 'pi samsārī
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

«tathāi 'va bhavatv» ity āçāṅkyā 'ha :

pāribhāṣiko vā. 5.

samsāra-sattve 'pi ced içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-'pratihatēccha-
tvayor virodhān nityāi-'çvarya-'nupapatter ity arthaḥ.

īçvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha:

na rāgād r̥te tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- ⁵ kim ca rāgaṃ vinā nā 'dhiṣṭhātṛtvaṃ sidhyati; pravṛttāu rāgasya
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhi, rāgas tū
'tkāṇe 'eche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'çvare.» tatrā 'ha:

tad-yoge 'pi na nitya-muktaḥ. 7.

- ¹⁰ rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataç ca te
siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiçvaryaṃ prakṛti-
pariṇāma-bhūte-'ecchā-'dīnā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-
anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'ecchā-'dir
iti. nitye-'ecchā-'dikam ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-
¹⁵ 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā: āiçvaryaṃ kim pradhāna-
dharma-tvenā 'smad-abhimatānām icchā-'dīnām sākṣād eva cetana-samban-
dhāt, kim vā 'yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti.
tatrā 'dyam pakṣam dūṣayati:

- ²⁰ **pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-
'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha:

- ²⁵ **sattā-mātrāc cet, sarvāi-'çvaryam. 9.**

- ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiçvaryaṃ, tarhi sarveṣāṃ
eva tat-tat-sargeṣu bhoktṛṇām puṃsām aviṣeṣeṇāi 'çvaryam asmad-abhipre-
tam eva siddham; akhila-bhoktṛ-saṃyogād eva pradhānena mahad-ādi-
sarjanād iti. tataç cāi <'ka eve 'çvara> iti bhavat-siddhānta-hānir ity
³⁰ arthaḥ.

«syād etat. īçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;
anyathāi 'vaṃ-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitum çakyata»
ity ata āha:

pramāṇā-'bhāvān na tat-siddhiḥ. 10.

- ³⁵ tat-siddhir nitye-'çvara-siddhiḥ. īçvare tāvat pratyakṣam nā 'stī 'ty
anumāna-çabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhya
ne 'çvare 'numānam ity arthaḥ.

5

nā 'pi çabda ity āha :

çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,
yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām vyākriyate”
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutih, sā
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva <kūlam pipati- 15
ṣatī> 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayaṃ ce 'çvara-pratiṣedha āiçvarye vāirāgyā-'rtham īçvara-jñānaṃ
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti prāg eva
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20
panā-gāuravam. āupādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-pari-
ṇāmānām cā 'ngikāreṇa kāuṭasthyā-'dy-upapatter ity-ādikam Brahma-
mīmāṃsāyām draṣṭavyam iti.

<nā 'vidyāto bandha> iti yat siddhāntitam prathama-pāde, tatra para-
mataṃ vistarataḥ pragaṭṭakena dūṣayati: 25

nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānaṃ nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākārātā, sa ca 30
vikāra-viçeṣo vikāra-hetu-saṃyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty
arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-
thikatvān na tayā saṅga» iti. tatrā 'ha:

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.

35

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam
anavasthā ve 'ti çeṣaḥ.

«syād etat. <prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā'di-siddhir> iti yad uktam, tad ayuktaṃ; triguṇā-'tmaka-prakṛtes tat-kāryānām ca bhavatām ṣṛutyai 'va bādhat "sākṣi cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

5

“aḥabdam asparṣam arūpam avyayaṃ
tathā 'rasaṃ nityam agandhavaḥ ca yad”

ity-ādinā, “na nirodho na co 'tpattiḥ,” “vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyaṃ” ity-ādinā ce » 'ti. tad etat pariharati:

guṇā-'dīnām ca nā 'tyanta-bādhaḥ. 26.

10

guṇānām sattvā-'dīnām tad-dharmānām ca sukhā-'dīnām tat-kāryānām api mahad-ādīnām svarūpato nā 'sti bādhaḥ, kiṃ tu saṃsargata eva cetane bādho, 'yasy āuṣṇya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

«kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-
15 padārtha-vad?» ity ākāṅkṣāyām āha:

pañcā-'vayava-yogāt sukha-samvittiḥ. 27.

atra viśiṣya pakṣi-karāṇāya vivāda-viśayai-'kadeśasya sukha-mātrasya grahaṇam sarva-viśayo-'palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu samīcīnaḥ.

20

pañcā 'vayavāḥ ca nyāyasya pratiṇā-hetū-'dāharaṇo-'panaya-nigamanāni; teṣāṃ yogān melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ. prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca sukhā; tasmāt sad iti.

25

cetanānām cā 'vikāritve 'pi viśaya-prakāṣa evā 'rtha-kriye 'ti. — nāstikam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣa-ṣṛṅgā-'dir dṛṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asiddher» iti cārvākaḥ punaḥ ṣaṅkate:

na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvaṃ cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir ity arthaḥ.

samādhatte:

35 niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptiḥ. 29.

dharma-sāhityam dharmatāyām sāhityam, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhya-sāadhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ saha-cāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaram na bhavatī 'ty 5
āha :

na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātram klptam ity arthaḥ. 10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyam çakti-viçeṣa-rūpam tattvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātram tu yāvad-dṛavya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahnny-avyāpyatvāt. 15
deçā-'ntara-gamanena ca sū çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-katā, 'dheyatā-çaktimattvam ca vyāpyatvam iti Pañcaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-artham kalpyate? vyāpyasya vastunaḥ svarūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; <ghaṭaḥ kalaça> iti-vad <buddhir vyāpye> 'ty atrā 'py arthā-'bhedene 'ty 25
arthaḥ. — svarūpam iti vaktavye çakti-pado-'pādānam vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyam svayam eva vivṛnoti :

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaram āha :

pallavā-'diṣv anupapatteç ca. 35.

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātram tu tasya lakṣaṇam na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

«nanu kim Pañcaçikhena nija-çakty-udbhavo vyāptir eva 'no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir» iti.
5 tatrā 'ha:

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaiṃ sva-mate 'pi nānāvidha-sahacārā
10 eva vyāptayo bodhyāḥ. na cāi «'vam apy anumiti-hetutve vyāptīnām ananugamaḥ syād» iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

«pañcā-'vayava-yogād guṇā-'di-siddhir» iti yad uktaiṃ, tad-upapādanāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaiṃ çabda-prāmāṇye pareṣām bādhakam apāsyate:

vācyā-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaranyam
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi «gām ānaye» 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro
30 dṛṣyata, evam eva «putras te jāta» ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro dṛṣyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaiḥ siddham ity āçayaḥ.

«nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthayād?» iti. tatrā 'ha:
35 loke vyutpannasya vedā-'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇai 'va vedā-'rtha-

pratītiḥ; na hi loke ṣaktir bhinnā, vede ca bhinnā; <ya eva lāukikās, ta eva vāidikā> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke <putras te jāta> ity-ādi-pratipādanasya harṣā-'dih phalam iti na tad-vāiyarthyam.

5

atra ṣaṅkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.

«nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na ṣakti-grahaḥ sambhāvati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītuṃ aṣakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddeṣyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpato eva dharmatvaṃ, veda-vihitatvaṃ, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvaṃ, yena veda-vihitasyā 'tīndriyatā syād ity arthaḥ. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī» 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam <apāuruṣeyatvenā 'pto-'padeṣā-'bhāva> iti, tad api nirākaroti:

nija-ṣaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu ṣaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā <'sya ṣabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayam saṃketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

«nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham ṣakti-graho 30 vāidika-padānām syāt?» tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ ṣakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣaṃ avadhārayati:
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-
ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyāni ca
5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuruṣeyā vedāḥ?» ne 'ty āha:

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamaḥ.

«aparaḥ kartā bhavatv» ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhūrīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-
jñātvād evā 'yogyā ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyaṃ; svayaṃ
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evaṃ apāuruṣeyatvān nityatvaṃ evā 'gatam?» tatrā 'ha:

nā 'pāuruṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.

spṛṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvaṃ anu-
20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruṣeyam, tac charīra-janyam» iti vyāptir loke dṛṣṭā. tasyā
bādhā-'dir evaṃ sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve?» 'ty ata āha:

25 yasminn adrṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'drṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-
ṣvāsayoh suṣupti-kālīnayoh pāuruṣeyatva-vyavahārā-'bhāvāt, kiṃ tu bud-
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pūrv-
vakā eva Svayambhuvāḥ sakāṣāt svayaṃ bhavanti. ato na te pāuruṣeyāḥ.
tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad
Rgveda” ity-ādīr iti.

«nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākyā-
35 sye 'va vedānāṃ api prāmāṇyaṃ na syāt?» tatrā 'ha:

nija-çakty-abhiviyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā'-dāv abhiviyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vakṛ-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratiññāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çukṛirajata-svapna-manorathā-'dāu ca manaḥ-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evam guṇā-'dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyartham» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktaḥ; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kiñcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dīṣṭā-'nusāreṇāi 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kiñ tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaḥ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 sya niḥsattā-sattvaḥ Yoga-bhāṣye proktam iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anya-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, < asan na bhāsate saṃnikarṣū-dy-abhāvād > 5 ity sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānū-bhyupagamād ity arthaḥ. yadi ca < sambandho 'py anyatra sann eva bhāsata > ity ucyate, tathā 'pi viśeṣya-viśeṣaṇā-nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṇukhalānām eva bhānā-
10 'pattyā 'smad-abhiprete vivekā-graha eva paryavasānam ity anyathā-khyāti-vaco-vyāghāta eva ; viśiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve < jñānenā 'rtha-siddhir > ity sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-
15 sargā-graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-viśeṣeṇa jñānāyor bādhya-bādhaka-bhāve niyāmakā-dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-ktam vivṛṇvānaḥ sva-siddhāntam upa-saṃharati :

20 sad-asat-khyātir bādha-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-dīnām kutaḥ? bādha-'bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-deḥ, sphaṭikā-diṣu vā lāuhityā-des, tadvat. tathā 'vasthābhir api bādho 'khila-
25 pariṇāminām kālā-diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-dha-buddhi-viśayatvam ; asattvam tv abhāvaḥ, so 'py adhikarāṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā
30 'sad iti dṛṣṭam, yathā vā rajatam vaṇig-vīthi-stha-rūpeṇa sac ṣukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate
dhyāyato viśayān asya, svapne 'narthā-gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-diḥ prarūdhā-dy-avasthābhiḥ sann apy āṅkurā-dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikam sad-asad-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛcyaata” iti.

etat sūtro-'ktam ca prapañcasya sad-asattvaṃ smaryate :

“avyaktam kāraṇam yat, tan nityam sad-asad-ātmakam,
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ ; idānīm śabda-vicāraḥ prasaṅgā-'gata āgan-
tukatayā 'nte praśūyate :

pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ śabdaḥ. 57.

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpam akhaṇḍam eka-
padaṃ sphoṭa iti yogair abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'tirikto ghaṭā-'dy-avayavī 'va; <eko ghaṭa> iti-vad <ekam padaṃ> ity anu-
bhavāt; varṇānāṃ āḥu-vināṣitayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca. sa ca śabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karānāt sphoṭa ity ucyate. 15
sa śabdo 'pramāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa śabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena
so 'bhivyajyate, tasyai 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha- 20
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratiśiddham; idānīm varṇa-nityatvam
api pratiśedhati:

na śabda-nityatvaṃ, kāryatā-pratīteḥ. 58.

25

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvaṃ
na yuktam; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jātīyatā-viṣayiṇī; anyathā ghaṭā-'der api
pratyabhijñayā nityatā-'patter iti.

çāṅkate :

30

pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyai 'va śabdasya dhvany-ādibhir yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dṛṣṭānto
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvaṃ ca sarva-kāryāṇām eve 'ti siddha-sādhanaṃ ity arthaḥ.

- yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
5 tadā ghaṭā-'dīnām api nityatā-'pattiḥ; ṣabdeṣv iva ghaṭā-'diṣv api kāraṇa-
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvāu-'cityād iti bhāvaḥ.

ātmā-'dvāite pūrvā-'nuktam api bādhakam upanyasanīyam ity etad-
artham ātmā-'dvāita-nirāsaḥ punar ārabhyate:

nā 'dvāitam ātmano, līṅgāt tad-bheda-pratīteḥ. 61.

- 10 yady apy ātmanām anyo-'nyam bheda-vākya-vad abheda-vākyaṇy api
santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-'di-vākya-sthāiḥ
prakṛti-tyāgā-'tyāgā-'di-līṅgair bhedasyāi 'va siddher ity arthaḥ. na hy
atyantā-'bhede tāni līṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-
'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmānyā-'di-ṣrutya-eka-
15 vākyaṭayā 'vaidharmyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante; abhimānā-
'di-nivṛtṭy-anythingā-'nupapattyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanām abhede līṅgam bādhakam uktam. "ātmāi 've 'dam sarvam,"
"brahmāi 've 'dam sarvam" iti ṣrutya 'tmano 'nātmabhir advāite tu praty-
akṣam api bādhakam astī 'ty āha:

- 20 **nānā-'tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi
bādhāt. ātmanaḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedaḥ syāt;
ghaṭā-'deḥ paṭā-'dy-abhinnā-'tmā-'bhedāt. sa ca bheda-grāhaka-pratyakṣa-
bādhita ity arthaḥ.

- 25 ṣiṣya-buddhi-vaiśāradyāya prāptam apy artham viśadayati:

no 'bhābhyām, tenāi 'va. 63.

ubhābhyām samuccitābhyām apy ātmā-'nātmabhyām nā 'tyantā-
'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

- «nanv evam "ātmāi 've 'dam" ity-ādi-ṣrutīnām kā gatir?» iti.
30 tatrā 'ha:

anya-paratvam avivekānām tatra. 64.

- avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-
sanā-'rthakā-'nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogya-bhoktroḥ
cā 'vivekenā 'bhedo vyavahriyate <'ham gāuro>, <mamā 'tmā Bhadrāsena>
35 ity-ādiḥ. atas tam eva vyavahāram anūdya tān eva prati tatho 'pāsanām
ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-'rtha-
daṣṭyām upāśyānām ātmatvam pratiṣedhati ṣrutīḥ:

“yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṃ viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādinām jagad-upādāna-kāraṇam api na sambhavatī 'ty āha:

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇaṃ, niḥ- 5
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitam vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇām vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣtam; çukti-
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-
mīmāṃsāyām tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,
tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāmye, 'dam
agra āsīd, ekam evā 'dvitīyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate; “na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25
yat paçyed” iti çruty-antarāt. tathā co 'ktam:

“āsīj jñānam atho artha ekam evā 'vikalpitam;

tayor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,

jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānām akhaṇḍā-'tmā-'dvāitam nā 30
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpātataḥ
sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāça-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam
ānandam brahme” 'ti çruter «ānando 'py ātmanaḥ svarūpam» iti pūrva-
pakṣaṃ nirākaroṭi:

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktuṃ ṣakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktuṃ na ṣakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ñā-bhedo 'sti, yenā 'nandā-'ñā-'varaṇe 'pi cāitanyā-'ñā bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyam; “nā 'nandaṃ na nirānandam” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dartavyatvāt; niṣedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatih?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛtṭyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvam; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṣcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhavā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praçaṅsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktiṃ sukhatvena ṣṛutih stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-
30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyāpī-jñānā-'dikaṃ tu madhyama-
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtiyā 'ntaḥkara-
nasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kūryatvo-'papattaye manaso niravayavatvam api nirākaroti :

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛṣati. manaso na nirava-
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv
eve 'ti bodhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiṣedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāṣā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyāṃ tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram ;
asyā 'vayava-bhūtāis tu vyāptāṃ sarvam idaṃ jagad ”

15

ity-ādi-çrutiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā
'ha :

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava-
tva-çruteḥ

“niṣkalam niṣkriyam çāntam niravadyam nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiḥ cā 'kāṣa-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe
pareṣāṃ matāni nirākaroti :

nā 'nandā-'bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivyakti-rūpaḥ ca dharmo nā 'sti ; svarūpaṃ ca
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivyaktir mokṣa ity
arthaḥ. ānandā-'bhivyaktiḥ ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti
bhāvaḥ ; anyathā “vidvān harṣa-çokāu jahātī” 'ti çruti-virodhāt. kiṃ cā
'bhivyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.
tasmād « ānandā-'bhivyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. «nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād?» iti cen, na; asmābhir bhogyatā-samban-
5 dhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhā-
vāt. liṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittiḥ, kṣaṇikatvā-'di-doṣāt. 77.

10 «kṣaṇika-jñānam evā 'tmā, tasya viśayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāḥo mokṣa» iti yan nāstika-mataṁ, tad api na; kṣaṇi-
katvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

15 jñāna-rūpasyā 'tmanah sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-
nāḥasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥo 'py evam ātma-nāḥeṇā 'puru-
ṣārthatvān na mokṣa ity arthaḥ.

20 saṁyogāḥ ca viyogā-'ntā iti na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṁyogāḥ ca viyogā-'ntā, maraṇā-'ntaṁ ca jīvanam”

iti ṣrūyata ity arthaḥ. tathā ca vināṣitvāt svāmyaṁ na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ṇasya jīvasya bhāginy aṅṇi paramā-'tmani layo na
mokṣaḥ; <saṁyogā hi viyogā-'ntā> ity-ukta-hetoḥ; iṣvarā-'nabhyupagamāc
ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-
yoga-vat. 82.

30 aṇimā-'dy-aiṣvarya-sambandho 'pi na muktiḥ; aiṣvarya-'ntara-sam-
bandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

<itara-viyoga-vad> iti pāṭhe tū 'cchittāv ayaṁ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiṣvarya-lābho 'pi na muktiḥ; itarāi-'ṣvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktam, tatra para-vipratipattim nirākaroti: 6

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-ṣruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadbṛtaḥ; asmiṃṣ cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

ṣakty-ādikam api tattvam asti 'ty āṣayena pareṣām padārtha-pratinīyamam tan-mātra-jñānān muktiṃ ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

«dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā eva padārthā» iti yad vāiṣeṣikāṇām niyamo, yaḥ ca «taj-jñānān mokṣa» ity abhyupagamaḥ, so 'prāmāṇikaḥ; ṣakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenai 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diḥ ca sāmyā-'vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat 20
ṣabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd” iti.

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pācupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānān muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ pañca-viṃṣatir eve 'ti niyamaḥ. pañca-viṃṣati-dravyeṣv eva guṇa-karma-sāmānya-ṣakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṃ vāiṣeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-ṣruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-ṣruter ity arthaḥ. yady apy asmābhiḥ sū ṣrutir na dṛṣyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛā vināṣiṇyo daṣā-'rdhānām ca yāḥ smṛtāḥ, 35
tābhiḥ sārddham idam sarvaṃ sambhavaty anupūrvaḥ” iti.

daṣā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā « 'tra vākye 'ṇu-ṣabdena dvy-aṇukā-'dy eva grāhyam » iti vācyam; saṃkoce pramāṇā-'bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimatam ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-
 5 sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

« nanu niravayavasya paramā-'ṇoḥ katham kāryatvam ghaṭate? » tatrā 'ha:

na nirbhāgatvam, kāryatvāt. 88.

10 ṣṛuṭi-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-aṇūnām na nir-
 avayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva
 pāṛthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipādi-
 tam. <pṛthivī-paramā-'ṇur, jala-paramā-'ṇur> ity-ādi-vyavahāras tu pṛthivy-
 ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve
 15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā
 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'di-
 viṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tan-
 mātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-
 kāraṇatvā-'dināi 've 'ty api bodhyam.

20 « prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-
 hetutvād » iti nāstikā-'kṣepam nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi
 sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭa-
 25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-
 rūpam vyañjakam iti bhāvaḥ.

« nanv evam kim aṇu-parimāṇam vastv asti, na ve? » 'ty ākāṅkṣāyām
 parimāṇa-nirṇayam karoti:

na parimāṇa-cāturvidhyam, dvābhyām tad-yogāt. 90.

30 aṇu mahad dīrgham hrasvam iti parimāṇa-cāturvidhyam nā 'sti, dvāi-
 vidhyam tu vartata eva; dvābhyām tad-yogāt, dvābhyām evā 'ṇu-mahat-
 parimāṇābhyām cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā
 'vāntara-bhedāv eva hi hrasva-dīrghau; anyathā vakrā-'di-rūpāiḥ parimāṇā-
 'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇam guṇa-viṣeṣam var-
 jayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti: 5

anityatve 'pi sthira-tā-yogāt pratyabhijñānam sāmānyasya. 91.

vyaktinām anityatve 'py asthira-tve 'pi <sa evā 'yam ghaṭa> iti sthira-tā-yogena yat pratyabhijñānam, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānam ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

10

na tad-apalāpas, tasmāt. 92.

sugamam.

« nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu? » tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.

15

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiḥ ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha:

20

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābhāvikī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam » ity āḥaṅkāma apākaroti:

25

nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.

vastuṇaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharma-jñāna-sāpekṣam; sādṛṣya-jñānam punaḥ pratiyogi-jñānam apekṣate, 'bhāva-jñāna-vad iti jñānayoḥ vilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā- 30
citkasyā 'pi darśanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti.—kiṃ ca dharmaṇaḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-samjñakatvam eva ghaṭa-vyaktīnām anyo-
'nyam sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

na samjñā-samjñi-sambandho 'pi. 96.

- 5 yathoktaḥ samjñā-samjñīnoḥ sambandho 'pi na sādṛṣyam; vāiṣṭyāt
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 samjñā-samjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra
bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakāṣāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanv evam nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»
20 tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāiṣṭya-pratyakṣam viṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

- ubhayatrā 'pi vāiṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāiṣṭya-buddhiḥ samavāya-svarūpenāi 've
30 'śyate, 'navasthā-bhāyād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam
guṇa-guṇī-prabhīnām viṣṭa-buddhir api guṇā-'di-svarūpenāi 've 'śyatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evam saṁyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūta-ghaṭayoh svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'ṣṭya-viyogo nā 'stī 'ti nā 'yam
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayāc ca. kim tu bheda-'bheda-buddhi-niyāmakāḥ sambandha-viṣeṣa evā 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvaṁ dṛṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva 10 dravyā-'di-tādātmyam. tataḥ ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: « nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvaṁ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣā-'ntara-saṃyogo-'nneyā kriyā sidhyati » 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalam deṣā-'ntara-saṃyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikaṭa-sṭhasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

trītiyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadrhtaḥ. teṣv atra para-pakṣam pratīṣedhati:

na pāñcabhāutikaṁ ṣarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvaṁ ghaṭa-paṭā-'di-sthale na dṛṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āçayena pāñcabhāutika-vyavahāraḥ. etena dvī-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

« sthūlam eva ṣarīram » iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-'çrayatvaṁ ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny āçrayanti ṣaṭ,
tasmāc charīram ity āhus tasya mūrtim maṇiṣiṇa”

35

iti Manu-vākyāt. etādṛcam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasya 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya
gamanā-'nupapatteḥ prāḡ evo 'ktatvāt. idam ca sūtram tasyāi 'va spaṣṭi-
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-
5 pratibimbā-'ṣrayatayā ve 'ti bodhiyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātraḥ puruṣo 'ntar-ātmā sadā janānām hṛdaye samniviṣṭaḥ,”
“aṅguṣṭha-mātram puruṣam niṣcakaṛṣa balād yama”

iti ṣruti-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-
mātratvam sambhavati. ata ādhārasya 'ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-
sūkṣmā-'ṅṣasya daṣo-'pari sampiṇḍitasya pāṛthiva-bhāḡasya kalikā-'kāra-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;
svā-'ṣraya-sūkṣma-bhūtasya 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāḡ uktāni. tad-upapādanāye 'ndriyā-
15 nām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jādātāt,
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasaṭvam eva yuktam; tejasa eva kiraṇa-
rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād » iti ṣaṅkām nirākaroti:

na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso 'pasarpaṇam dṛṣṭam iti kṛtvā tāijasam cakṣur na vācyam.
kutaḥ? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatteḥ
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṁtyajyāi 'va nāsū-'grād bahiḥ
kiyad-dūram prāṇanā-'khyā-vṛtṭyā 'pasarati, evam evā 'tāijasa-dravyam api
cakṣur deham asaṁtyajyā 'pi vṛtṭy-ākhyā-pariṇāma-viṣeṣeṇa jhātity eva
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**
sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati:
bhāga-guṇābhyāṃ tattvā-'ntaraṃ vṛttiḥ, sambandhā-'rthaṃ
sarpatī 'ti. 107.

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kim tu tad-eka-deṣa-bhūtā 5
bhāga-guṇābhyāṃ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṣikhā-vad dravya-rūpa eva
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-
dham. 10

« nanv evaṃ vṛttināṃ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu
vṛtti-vyavahāraḥ? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yam ṣaḍaḥ. 15
jīvanaṃ ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity
Anuśāsanāt; < vāṅgya-vṛttiḥ >, < śūdra-vṛttir > ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'echā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyā 'pi ṣṛaṇāt kadā-cil loka-viṣeṣa-bhedena 20
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṃ ahaṃkāra-'tirikto-
'pādānakatvaṃ, kim tv asmad-ādīnāṃ bhū-loka-sthānāṃ iva sarveṣāṃ evā
'haṃkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ṣarīrasya saṃcāra- 25
mātra-ṣṛaṇād ity arthaḥ.

« nanv evaṃ bhāutikatva-ṣṛutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṃkāra-cakṣur-ādī-'ndriyāṇi
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti. “annamayam hi, sāumya, mana” ity-ādi-ṣṛutis tad-ukta-yuktiḥ
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṃ viṣeṣam prasaṅgād avadhārayati:

35

**uśmajā-'ndaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikaṃ ce 'ti
na niyamaḥ. 111.**

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti: aṇḍa-jam
jīva-jam udbhij-jam” iti śrutāv aṇḍa-jā-’di-rūpaṃ ṣarīra-trāividhyam
prāyikā-’bhiprāyeṇo ’ktam, na tu niyamaḥ; yata ūṣma-jā-’di ṣaḍvidham
eva ṣarīram bhavatī ’ty arthaḥ. tatro ’śma-jā dandaṣṭkā-’dayaḥ; aṇḍa-jāḥ
5 pakṣi-sarpā-’dayaḥ; jarāyu-jā manuṣyā-’dayaḥ; udbhij-jā vṛkṣā-’dayaḥ;
saṃkalpa-jāḥ Sanakā-’dayaḥ; sāmsiddhikā mantra-tapa-ādi-siddhi-jā, yathā
Raktabija-ṣarīro-’tpanna-ṣarīrā-’daya iti.

ṣarīrasyāi ’ka-mātra-bhūto-’pādānakatvam pūrvo-’ktam anenāi ’va
prasaṅgena viṣiṣyā ’ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ
pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo ’pādānam, asādhāranyāt, ādhikyā-’dibhir
utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat,
indriyāṇāṃ bhāutikatva-vad upaśṭambakatva-mātreṇe ’ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-’rambhako ’stu.»
tatrā ’ha:

na dehā-’rambhakasya prāṇatvam, indriya-ṣaktitas tat-siddheḥ.
113.

prāṇo na dehā-’rambhakaḥ; indriyaṃ vinā prāṇā-’navasthānenā
20 ’nvaya-vyatirekābhyāṃ indriyāṇāṃ ṣakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-
’tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-
vivyoge na tiṣṭhati; ato mṛta-dehe karaṇā-’bhāvena prāṇā-’bhāvān na prāṇo
dehā-’rambhaka iti.

«nanv evam prāṇasya dehā-’kāraṇatve prāṇaṃ vinā ’pi deha utpad-
25 yeta?» tatrā ’ha:

bhoktur adhiṣṭhānād bhogā-’yatana-nirmāṇam, anyathā pūti-
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino ’dhiṣṭhānād vyāpārād eva bhogā-’yatanasya ṣarīrasya
nirmāṇam bhavati; anyathā prāṇa-vyāpārā-’bhāve ṣukra-ṣoṇitayoḥ pūti-
30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-’di-
vyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇam, dhāraṇatvād iti bhāvaḥ.

«nanu prāṇasyāi ’vā ’dhiṣṭhānatvaṃ sambhavati, vyāpāravattvāt; na
prāṇiṇaḥ, kūṣasthatvāt, nirvyāpārasyā ’dhiṣṭhāne prayojanā-’bhāvāc ce »
’ti. tatrā ’ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi ’kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpam adhiṣṭhānaṃ svāminaḥ cetanasyāi ’kāntāt
sākṣān nā ’sti, kim tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājñāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'dinirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-srṣṭitvād iti. yady api prāṇā-'dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto bandha-darcanād?» iti pāresūm āksane nitya-muktim

samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprajñātā-'vasthā, susuptiḥ cā 'tra samagra-susuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayas tad-āupādhika-pariccheda-vigameṇa sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā-'kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāṃ upaśānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāmittikatvā-'bhāvāt, sphatikasya cāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktiā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphatika-lāuhitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'dirahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām ivai 'çvāryo-'palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrai 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyakte nānā-'kārāir itas tataḥ

dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;

vṛtti-çūnya-pradeṣeṣu drçyā-'bhāvān na paçyati.

cakṣuṣo rūpa-vat puṃso drçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sū nā 'stī 'ty atah pūrṇaḥ puṃs tadā.

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-
avasthāyām tu buddhi-vṛtti-pratibimba-vaḥśād āupādhiko bandha ity asakṛd
āveditam. «nanu Pātañjale tad-bhāṣye cā 'sāmprajñāta-yogo nirbīja
uktaḥ; atra katham sabīja ucyata?» iti cen, na; āsāmprajñāte krameṇa
5 bīja-kṣayo bhavati 'ty āḥayenāi 'va tatra nirbijatva-vacanāt; anyathā sar-
vāsām evā 'sāmprajñāta-vyaktīnām nirbijatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī dṛṣṭe stah; mokṣe tu kim pramāṇam?» iti
nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi dṛṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-dṛṣṭāntena mokṣasyā 'pi dṛṣṭatvād anumitatvān na
tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-
naṃ ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaḥ citta-gatād
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāḥitas, tarhi suṣupty-ādi-
sadrṣy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kūṇṭhyād
arthā-'kāra vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād
artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti.
tatrā 'ha:

**vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya
20 pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kūṇṭhām karoti 'ti
25 bhāvaḥ.

saṃskāra-leḥato jīvan-muktasya ṣarīra-dhāraṇam iti tṛtīyā-'dhyāye
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya ḥaḥśvad ekasminn apy
arthe 'smad-ādīnām iva bhogo dṛṣyate. so 'nupapannaḥ; prathamam
bhogam utpādyai 'va pūrva-saṃskāra-nāḥāt; saṃskārā-'ntarasya ca jñāna-
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-
bheda, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-ṣarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras
tac-ṣarīra-sādhyasya prārabdha-bhogasya samāpakah; sa ca karma-vad
35 eva bhoga-samāpti-nāḥyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṃ nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati-
tṛṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-
vat. 121.

na < bāhya-jñānam yatrā 'sti, tad eva ṣarīram > iti niyamaḥ ; kim tu vṛkṣā-'dīnām antaḥ-samjñānam api bhoktr-bhogā-'yatanatvaṃ charīratvam mantavyam ; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutīḥ “ asya yad ekām ṣākhām jīvo jahāty, atha sā ṣuṣyatī ” 'ty-ādir iti.

“ na bāhya-buddhi-niyama ” ity aṅṣasya prthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam ; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

“ ṣarīra-jāiḥ karma-doṣair yāti sthāvaratām naraḥ,
vācīkaiḥ pakṣi-mṛgatām, mānasair antya-jātītām ”

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṃ, vāciṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvaṃ jīvasya. kutaḥ ? vāciṣṭya-ṣruteḥ ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣravaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṃ darṣayan deha-trāividhyam āha :
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30 deha-vibhāgaḥ : karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indra-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api ṣarīram āha :

na kimcid apy anuṣayinaḥ. 125.

“ vidyād anuṣayaṃ dveṣe paṣcāttāpā-nubandhayor ”

iti vākyaḍ anuṣayo 'tra vāirāgyam. viraktānām ṣarīram etat-traye na
5 kimcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-dīnām; teṣām jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-bhāvasya sthāpanāya parā-bhyupagataṃ jñāne-'cehā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cehā-krty-
ādīnām āṣraya-viṣeṣe parāir iṣvaro-'pādhitayā 'bhyupagate 'pi nityatvam
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣām eva buddhi-'cehā-dīnām
anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py
anityatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'cehā-'der nityatvam; tad-āṣraya iṣvaro-'pādhir evā
'siddha, iṣvarasyā 'siddher ity āha :

āṣrayā-'siddheṣ ca. 127.

sugamam.

« nanv evam brahmā-'ndā-'di-sarjana-samartham sarvajñatvā-'dikam
20 katham janyaṃ sambhāvyetā 'pi; loke tapa-ādibhir evam āiṣvarya-'darṣa-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuṣadhā-'di-siddhi-van nā 'palapaniyāḥ. 128.

āuṣadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-'di-siddhayaḥ sṛṣṭy-
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

**na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca — sām-
hatye 'pi ca. 129.**

sāmhatā-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭer ity arthaḥ. tṛtīyā-'dhyāye ce
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādināḥ,
pañcame tām nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-
35 nirajāyā-'dhyāyaḥ pañcamāḥ.

adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratijñāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyāṇām asaṃdigdhā-viparyasto dṛḍha- 5 taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya :

asty ātmā, nāstitva-sādhana-bhāvāt. 1.

⟨jānāmi⟩ 'ty evam pratīyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātram kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām :

dehā-di-vyatirikto 'sau, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-pariṇāmitvā-di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-numānā-gamāiḥ pariṇāmitayāi 'va siddhāḥ; puru- 15 ṣasyā 'pariṇāmitvam tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kṛtam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteḥ. tāḥ ca buddhi- 20 vṛttayo nā 'jñātās tiṣṭhanti; jñāne-ecchā-sukhā-dīnām ajñāta-sattā-svīkāre teṣv api ghaṭā-dāv iva saṃcayā-di-prasaṅgād ⟨aham jānāmi na vā, sukhī na ve?⟩ 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātatvāt tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā- 25 'dikam api pūrvo-ktam vāidharmya-jātam bodhyam.

ṣaṣṭhi-vyapadeṣād api. 3.

⟨mame 'dam ṣarīram, mame 'yam buddhir⟩ ity-āder viduṣāṃ ṣaṣṭhi-vyapadeṣād api dehā-dibhya ātmā bhinnāḥ; atyantā-bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chirah? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

saṃastā-vayavebhyas tvam pṛthag-bhūya vyavasthitaḥ

⟨ko 'ham?⟩ ity atra nipuṇo bhūtvā cintaya, pārthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35 ṣṛutyā bādhitatayā ⟨mamā 'tmā Bhadrāsena⟩ iti-vad gāuṇatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ ḡiraḥ, ḡilā-putrasya ḡarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

na ḡilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

- <ḡilā-putrasya ḡarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.
 5 ḡilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
 <mama ḡarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
 eva ḡrutya-ādi-pramāṇair bādhād ity arthaḥ. yas tu ḡāstreṣu mama-kāra-
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

- 15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
 na sā puruṣārtha» iti. tatrā 'ha:

**yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ.
 6.**

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
 duḥkha-dveṣo duḥkha-nivṛtṭāv eve 'cehām janayatī 'ti na tulyā-'ya-vyaya-
 tvam iti. tad uktam:

- 25 “abhyarthanā-bhaṅga-bhayena sādthur
 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-
 doṣa-vaḡād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛtṭir eva puru-
 ṣārtha ity āha:

- 30 **kutrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paṇu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
 devā-'dir eva sukhī bhavatī 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-ṣa-samprktā-'nna-vad
 vicārakāṇām heyam eve 'ty āha:

- 35 **tad api duḥkha-ḡabalām iti duḥkha-pakṣe niḡkṣipante vi-
 vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṃ sukhāṃ api duḥkha-miçṛitam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktam Yoga-sūtreṇa: "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṃsāṃ vastu, Māitreya, jāyate, 5
tad eva duḥkha-vṛkṣasya bījatvaṃ upagacchati" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvaṃ iti cen, na, dvāividhyāt.

9. 10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṃ iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi pṛthag eva lokānāṃ prārthanā dr̥çyata iti.

çāṅkate: 15

nirguṇatvaṃ ātmano, 'saṅgatvā-'di-çruteḥ. 10.

«nanv ātmano nirguṇatvaṃ sukha-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvaṃ nityam eva siddham; asaṅgatva-çruteḥ, vikāra-hetu-saṃyogā-'bhāva-çravaṇāt; taṃ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgam vinā 20
svayam eva vikāro bhavati> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate;
svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṃ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-çatāir api" » 'ti.

samādhatte:

para-dharmatve 'pi tat-siddhir avivekāt. 11. 30

sukha-duḥkhā-'di-guṇānāṃ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṃyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditam, "nimittatvaṃ avivekasya na dr̥ṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityam iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»
ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrhitā-'saṃsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-
5 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṃ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty atah puruṣasya
10 bandha-prayojaka iti prāg evo 'ktaṃ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād» iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kim tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'cchedā-'nupapatter ity
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nāḥyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṃ
yan nāḥya-kāraṇaṃ vivekas, tan-nāḥyatvam, tamo-vat; andhakāro hi prati-
20 niyatenā 'lokenāi 'va nāḥyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṃ
Viṣṇupurāṇe:

“andhaṃ tama ivā 'jñānaṃ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṃ, yad, vipra-rṣe, viveka-jam” iti.

vivekenāi 'vā 'viveko nāḥyata iti pratiniyamasya grāhakam apy āha:

25 **atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.**

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣv
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṃ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṃ
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
30 ābhyām eva siddhaḥ. ṣravaṇa-manana-nididhyāsana-rūpaṃ eva kāraṇaṃ,
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-
'ktaṃ smārayati:

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṃ sugamam.

« nanu mukter api kāryatayā vināṣā-'pattyā punar-bandhaḥ syād » iti. tatrā 'ha :

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāḥ nā 'sti ; “ na sa punar āvartata ” iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- 5 uccaye.

apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru-ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha :

10

aviṣeṣā-'pattir ubhayoḥ. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

« nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate ? » tatrā 'ha :

15

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamāṇā-'ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam raktatvam ṣāuklyā-'varaka-rūpaṁ vighna-mātraṁ, na tu japo-'padhānena ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20 kṣasyā 'tmano buddhy-upādḥikam duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātraṁ, na tu buddhy-upadḥānena duḥkham jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25 pratipādaka-ṣrutya-ādi-virodha » ity ata āha :

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha-bhogo 'pi. bhogaḥ ca pratibimba-rūpena duḥkha-sambandha ity atah 30 pratibimba-rūpena duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṁsaḥ ; tādṛṣṭva ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṁsa-mātraṁ cen muktis, tarhi ṣṛavāna-mātreṇai 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha :

35

adhikāri-trāividhyān na niyamaḥ. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dīnām ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ṣravaṇasya jñāna-
5 janana-'sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha:
dārḍhyā-'rtham uttareṣām. 23.

ṣravaṇād uttareṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāṇy āha:

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha:

15 **dhyānam nirviṣayam manaḥ. 25.**

vṛtti-ṣūnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedena kāraṇa-ṣabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamānatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kim yogene? » 'ty ācāṅkya
20 samādhatte:

**ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-
ṣeṣaḥ. 26.**

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣam vyākhyāta-
25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha:

niḥsaṅge 'py uparāgo 'vivekāt. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti:

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaḥcād uparāgā-'bhimāna-mātram <raktaḥ sphaṭika> iti, tathāi 'va buddhi-puru-
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaḥcād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,
dr̥ṣyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'samprajñāta-yogena 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-
ṣaṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ
dhāraṇā, tasyāç ca kāraṇaṃ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇaṃ viṣaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dhaṃ dvāraṃ darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-samnidhimattayā 25
yathā-yathā bhaved buddhir ātmā tadvad ihe 'ṣyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa iti praghāṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyeṇāi 'vā 'raṇya-giri-guhā-
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi
'kāgratā, tatrā 'viçṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇaṃ 35
upasaṃharati:

prakṛter ādyo-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣravaṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 **nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.**

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoṛ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahvīḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣruteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā ācraṇāyā? » ity ācāṅkyā 'ha :

10 **ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.**

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā
ity atas tad-abhyupagantṛṇāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādinō 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca ṣakti-ṣaktimad-
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāṣyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va
pratiṣedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'nikurā-'di-dvārakatve 'pi sthāvarā-'diṣu
25 pāṛthivā-'dy-aṇūnāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyūpakatve pramāṇam āha :

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-
30 tam.

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam? » tatrā 'hā :

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svīkāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-samyogā-'rthaṃ ṣṛuṭi-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva» ity ācāṅkya pari-harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pāṛthivā-'dy-aṇūnām ity arthaḥ.

5

«nanu pṛthivy-ādīnām navānām eva dravyānām darśanāt katham pṛthivītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghaṭeta? na ca <pra-dhānam dravyam eva mā 'stv> iti vācyam; samyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher» iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyānī 'ti na niyama ity arthaḥ. ātmā-'tiriktānām pṛthivy-ādīnām aṣṭānām eva kāryatva-ṣṛaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

«kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir?» iti samṛcaye 'vadhārayati:

15

sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvam nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuṭi-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu- 20 vat samyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyartham iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'nṛcataḥ 25 prakāṣā-'di-kāryo-'pahitayā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-'tpattim iti.

«nanv evam aṣṭāvinṣati-tattva-pratipādaka-ṣāstra-virodha» iti cen, na; tatra prakṛti-dharmānām sukhā-'dīnām vaiṣeṣika-guṇānām pṛthak-tattvā-'bhyupagamena tattvānām aṣṭāvinṣati-samkhyo-'papatteḥ. 30

vastutas tv idaṃ sūtram itthaṃ vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām pṛthivy-ādiṣv ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmānya-'vastham sattvam aṇu-tulyam vāiṣāmyā-'vastha-

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamaśī api.

pradhāna-pravṛtṭeḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṅkuma-
5 vahana-vat. 40.

tṛtīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyām kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyām hetubhyām
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ
svo-'pādhi-saṃyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dīnāṃ abhāvād ity arthaḥ.
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-dvāita-ṣṛuṭi-bādhitaṃ » ity āṇḍikā 'ha :

puruṣa-bahutvaṃ vyavasthātaḥ. 45.

“ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī”
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 5
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :

upādhiḥ cet, tat-siddhāu punar dvāitaṃ. 46.

upādhiḥ cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10
'ti prathamā-dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍikāyām āha :

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15
gruter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy a virodhān na pūrvam uttaram ca sādhakā-
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;
vikāśyā 'nityatayā vācā-rambhaṇa-mātratayā asmābhir apī 'ṣṭatvāt.
« nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā
'smad-virodha » ity āṇḍikā dūṣaṇā-'ntaram āha : “uttaram ce” 'ty-ādinā.
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

prakāṣatas tat-siddhāu karma-karṭṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣtam; 30
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛṭty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛuṭis tv
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-karṭṭ-virodhaḥ ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt ; yathā vāiṣeṣikānām sva-niṣṭha-jñāna-dvārā svasya svayaṁ viṣaya » iti. tatrā 'ha :

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

5 cetane prakāṣa-rūpa-dharmah sūryā-diṣv iva nā 'sti, kim tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati ; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'tī” 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api :

10 “ < idam tad > iti nirdeṣṭum guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāv > iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṇṇ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣu 'panyāsā-'narham ; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ ? » tatrā 'ha :

na ṣruti-virodho, rāgiṇām vāirāgyāya tat-siddheḥ. 51.

advāita-ṣruti-virodhas tu nā 'sti ; rāgiṇām puruṣa-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sūdanāt ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-
20 tantra-phalā-'ntarā-'ṣravaṇāt. tac ca vāirāgyam sad-advāitenāi 'vo 'papad-yate, sattvaṁ ca kūṣasthatvam ity arthaḥ. ata eva ṣrutir api sad-advāitam eva Chāndogye pratipāditavatī 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-asatyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha :

25 **jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.**

nidrā-'di-doṣa-duṣṭā-'ntahkaraṇā-'di-janyatvena svāpna-viṣaya-ṣaṅkha-pītimā-'dīnām asatyatvaṁ loke drṣṭam. tac ca mahad-ādi-prapañce nā 'sti ; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt ;
30 “ yathā-pūrvam akalpayad ” ity-ādi-ṣravaṇāt. « nanu “ ne 'ha nānā 'sti kim-cane ” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir doṣaḥ kalpanīyah. » tatrā 'ha : “ bādhakā-'bhāvād ” iti. ayam bhāvaḥ : “ ne 'ha nānā 'sti kim-cane ” 'ty-ādi-ṣrutayo yāḥ parāḥ prapañca-bādha-katayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva,
35 na tu prapañcā-'tyanta-tucchatā-parāḥ ; svasyā 'pi bādha-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālina-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṁdihyata iti. tasmād ātmā-'vighātakatayā ṣrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇām atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhokṛtvayor vāiyadhikaraṇye 'pi vyavasthām upapādayati sūtrābhyām:

ahamkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahamkāraḥ. sa eva kṛtimān; abhi-māno-'ttaram eva prāyaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvaṃ ca <dharma-'dikam buddher> iti yad uktaṃ, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahamkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahamkārasya saṃhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahamkāreṇā 'sañjītam tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'hamkāro yaṃ puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttim karoti, tasyā 'hamkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity ācayaḥ.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtir iti pūrvo-'kte kāraṇaṃ darśayati:

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

5 «nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛtṭiḥ syāt?» tatrā 'ha:

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṃ jñāna-niṣpattir na niyamena bhavati 'ty arthaḥ.

10 «nanv evam Brahma-lokāḍ anāvṛtṭi-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānāṃ śravaṇa-mananā-'di-paramparayā prāyaṣo jñāna-siddhāu satyāṃ vimukti-śravaṇam; na tu sāksād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anyā-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati:

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-śravaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ:

“ghaṭa-saṃvṛtam ākāṣaṃ nīyamāne ghaṭe yathā,
ghaṭo nīyeta, nā 'kāṣaṃ, tadvaj jīvo nabho-'pama” iti.

25 “bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat prapañcayati:

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

30 «nanv adhiṣṭhānaṃ vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-nirmāṇam bhavatu.» tatrā 'ha:

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bijā-'sambaddhānāṃ jalā-'dīnām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'ṣraya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ ṣukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiṣeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5
tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetu-
tvam eva na sambhavatī 'ty āha :

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam ; 10
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va
dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-
mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-ṣata-bhāgasya ṣatadhā kalpitasya ca 15
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

iti ṣṛuti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'ṣvara-
pratiśedhāt puruṣānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi ṣā-
stīyo 'nupapanna » iti. tad idam ācāṅkā-dvayam apahartum āha :

viṣiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattya jīvatvam prāṇitvam ; tac
cā 'haṃkāra-viṣiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ?
anvaya-vyatirekāt ; ahaṃkāravatām eva sāmāthyā-'tiṣaya-prāṇa-dhāra-
ṇayor darṣanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darṣanāt ;
pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam
ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-
'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viṣiṣṭa-
sya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam ; sāksāt- 30
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt ; tvam-aham-dharmi-
puraskāreṇa vivekā-'nupapatteḥ ca. kim tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh
bhavet, tadā, muni-ṣreṣṭhāḥ, pāṇa-cchedo bhaviṣyati.

ātmānam dvividham prāhuḥ parā-'para-vibhedataḥ ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvātāyām ahamkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahamkārayor eva tad-itaram jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-
5 yiṣyati. tatrā 'dāv ahamkāra-kāryam āha:

ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.

ahamkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-
niṣpattir bhavati; tādṛça-balasyā 'hamkāra-kāryatvāt; anaham-kṛteṣu tat-
10 sāmārthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkṛta-parame-'çvarā-
'dhīnā; anahamkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ.
"aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sṛṣṭiḥ çrū-
yate. tatrā 'ham-çabdasyā 'nukarāṇa-mātratve pramāṇā-'bhāva iti. anena
sūtreṇā 'hamkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam
15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavaty ahamkāro 'nyeṣām kartā; ahamkārasya tu kaḥ kartā?» tatrā 'ha:

adrṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-
20 mātrād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pra-
saṅgāt, tathāi 'vā 'hamkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā
'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-
mate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktum çakyate;
içvarasya vāiṣamyā-nāirghṛnyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvara-
25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karṇe 'çvara
evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvāḥ.

mahato 'nyat. 66.

ahamkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam,
tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jūāna-balāi-
'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam
Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur
mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'syate;
içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛtīḥ svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'stī» 'ty āṇāṅkāṃ pariharati:

**karma-nimittaḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-
'ṅkura-vat. 67.**

yeśāṃ sāṃkhyāi-'kadeṣinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-'ṅkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaḥ ca 16
pralaye 'pi karma-vad evā 'stī vāsanā-rūpeṇa 'ti. viveka-prāgabdhāvo 'vi-veka iti mate tu bijā-'ṅkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāg-abhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogyā- 20
bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīram nā 'stī, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-'ṅkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

**yad vā tad vā, tad-ucchittiḥ puruṣārthas — tad-ucchittiḥ puru-
ṣārthaḥ. 70.**

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cche-
daḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛtīḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukham hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-ṅcasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantra-'khye 'nukta-pūraṇāḥ
ṣaṣṭhā-'dhyāye kṛtaḥ pañcād vākya-'rthaḥ co 'pasamhṛtaḥ.

tad idam sāṃkhya-ṣāstram Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaṇeid āha: «sāṃkhya-praṇetā Kapilo na Viṣṇuḥ, kim tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṃkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loka 'smin mumukṣūṇām dur-āçayāt
prasamkhyānāya tattvānām sammatāyā 'tma-darṣana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṃkhyo-'padeṣ-ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-ṣabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākya kāla-çakty-āveçād eva kāla-ṣabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṃkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāiḥ
20 Kapila-rṣir jñāna-yajña rṣin āpāyayat purā.
tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'dam tac-chāstram vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṃkhya-pravacanasya bhāṣye tantra-'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṃkhya-pravacana-bhāṣyam
samāptam.



APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMRHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>) 'smāt.	1421,22 sva-sva-bhukta-vṛtti- vāsanā-vad (<i>instead of</i> svatvaṁ ca . . . -vat- tvam).	2815,16 tat puruṣe vān-mātram sarvaṁ, sphaṭika-.
29 api (<i>instead of</i> eva).	36 vaktavyatvād (<i>instead of</i> uktatvād).	19 H. <i>omits</i> sa.
210 'tmā-'kartṛtva-vittvas- yāi 'va.	37 nityayoḥ (<i>instead of</i> vi- bhvoḥ).	2917,18 pramāṇāny upany- asyante.
11 manyamānaḥ (<i>instead of</i> sa samānaḥ).	1512 H. <i>adds</i> anyat <i>after</i> vastu.	304,5 'samhatā-'vasthe 'ti.
32,33 atrā 'pi vyāvahārika- pāramārthika-bhāvo bhavati.	14 sāmṣṛttikaṁ, sāmṣṛttiḥ.	11 sāmānye 'ti.
34 vaḥ (<i>instead of</i> te).	26 -yogāṅgānuṣṭhānā-.	25 tad-asamgraha-nyūnatā.
45 dāitya.	187 bandhā-'patter.	316 jñānam atho 'py artha.
510 prakarsenā 'syām.	22,23 samskriyate.	11 āditya-maṇḍale.
612,13 bhāvaḥ (<i>instead of</i> vi- bhāgaḥ).	197 H. <i>adds</i> iti ṣeṣaḥ <i>after</i> kṣaṇikatvam.	24 tanmātrā (<i>instead of</i> tanmātrās).
714 sattve 'nutapyamāne tad- ākārā-'nurodhāt puruṣo.	2012 H. <i>adds</i> vijñāna-mātram <i>after</i> bandho 'pi.	3615 'ty-ādi-kṣetrajñā-. — pu- ruṣasya <i>is missing</i> .
817 sattva-sambhavād (<i>instead</i> <i>of</i> sattā-'sambhavād).	2126 sāmṣṛttikaṁ.	3712 gāuṇyo 'tpatti.
35 vā vasantam.	2215 viyad-gāmi mano.	23 sarga-pralaya-dharmi- ṇam.
934 'dāv api vivekam eve.	2331 H. <i>omits</i> adṛṣṭena.	3917 vandhyatvam (<i>instead of</i> āndhyatvam).
1019 'padeṣa-ṣruṭer.	2418 vivekā-'khyā- (<i>instead</i> <i>of</i> 'vivekā-'khyā-).	20 cittasya vṛttayas.
34 svābhāvikāyāpāyo.	2524 -saṁyogasyāi (<i>instead of</i> -saṅgasyāi).	4123 karma-cito.
112 abhāvo (<i>instead of</i> apāyo).	268 heya-hetuḥ pratipāditah.	24 puṇya-cito.
123 H. <i>adds</i> hi <i>after</i> na.	32 viveka-nācakatvaṁ (<i>in- stead of</i> 'viveka-nācaka- tvam).	37 tathā 'pi sā.
13 kālā-yoga.	37 evaṁ ca sati.	429 duḥkhā-'nivṛttir.
15 H. <i>omits</i> ca.	271 ce 'ttham (<i>instead of</i> cet).	31 jñānasyā 'kṣayatvān na.
34 uttaratra vakṣyamāṇam.	35 H. <i>omits</i> 'py.	432 sāksāj-jñāno-'pāya.
37 ced bandhane.	239 H. <i>omits</i> ca.	13 H. <i>omits</i> tat pramāṇam.
137 api tu sa eva bandhaḥ.	10 tathā ca.	17 tadā tū 'kte-'ndriya-.
13 H. <i>omits</i> āgu.		22 puruṣa-niṣṭha-bodhaḥ prame.
34 ātmani.		4413 H. <i>omits</i> ca.
149 kartṛtva-mātram duḥ- khitvā-.		477 jñeyatā-'bhidhānāya.
		19 mahattva-rūpeṇa.
		22 tathā cā'yaṁ jagaj-janaḥ.

- 4812 cāi 'śām (*instead of te-śām*).
 24 pratibimbasyāi 'vā 'ntaḥ-karaṇo-.
 26 agni-yoga-viṣeṣa.
 49³⁸ H. *omits* vṛtti-rūpam.
 53³⁰ atha (*before sarvaṁ*).
 34 pratiyogi-rūpatve.
 5411 atyantā 'bhāvā 'ṅgikā-rāt.
 13,14 H. *omits* nā 'yam ghaṭo.
 5511 ṛtūtiḥ.
 12 ātmāi 've (*instead of tama eve*).
 13 ity-ādyā.
 31 sthitā.
 5734 ata (*instead of etad*).
 59²⁹ H. *omits* tu.
 30 H. *omits* pratyekam.
 34 no 'papadyate.
 6012 ce 'ti (*instead of ve 'ti*).
 26 tu (*instead of tad*).
 6417 gaṇsadhvam (*instead of sambaddham*).
 665 bhedo.
 6 H. *omits* tasya.
 31 niyamenā sva-gocara-vṛtti-
 6731 ghaṭā 'kāṣā-vyavasthā.
 685 H. *omits* tatra.
 6912 jīvo na mriyate.
 701 H. *omits* vā.
 17,18 gaḍḍā-gocare.
 23 'khaṇḍatā-paṇā-kalpanā-yām.
 7115 evam muktānām.
 32 -pāramārthika-sattvenā 'nyan ne 'ti.
 72^{24,25} sām-vṛttika-.
 25 'vidyakatāyāḥ.
 32 H. *omits* apy.
 7520 H. *omits* tasmād vā.
 7618 pravartate (*instead of pravartata iti*).
 36 tu (*instead of nu*). H. *omits* 'thā 'kāmayamāno.
 771 H. *omits* niṣkāma āpta-kāma ātma-kāmo.
 20 utpādye.
- 7814 H. *omits* devānām.
 31-34 yathā kāraṇam svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abhāvād iti*).
 7920 tatrā.
 25 api gantavyam.
 807 iti gantavyam.
 828 H. *omits* upasthasya hy upasthā 'ntaram.
 9 yasye 'ndriyasya, and ucyate.
 15 H. *omits* tu.
 22 H. *omits* tu.
 33 H. *omits* ca.
 8411 sa (*instead of sama*).
 15 H. *omits* asmin.
 27 nirāsyatvāt.
 8629 cintā vṛttir as two separate words.
 8825 pūrva-sargīya-kāraṇāir evo.
 8919 H. *omits* iti.
 33 caturtha-sūtra-.
 901 prayujyate (*instead of sa yujyate*).
 9131 vāsanā-bhūta-sūksmaṁ.
 9213 sāvaṃśasyo.
 18 'nukrāmati, prāṇam anukrāmantam.
 18,19 H. *omits* sarve prāṇā anūtkrāmantī.
 19 evā 'vakraṃmati.
 9325 māḍakatā ṣaktiḥ.
 9427 'nuṣṭhānam ṣṛtiṣv aṅgā-; and abhy (*instead of apy*).
 9734 vighāte.
 9830 'bhīhitā (*instead of 'bhimatā*).
 991 tuṣṭir between kālā 'khyā and ogha.
 10013 buddhir.
 10127 H. *omits* sā.
 1027 karmaṇe 'ti, and niṣik-tam.
 14 sūtra-dvayam idam vyā-khyāya (*instead of athavā . . . vyākhyeyam*).
 17 tadā (*instead of ta-thā*).
- 10223 vibhura aṇute (*instead of vijugupsate*).
 25 vikriyate (*instead of avikriyāḥ*).
 10318 athāi 'ko.
 31 parārthataḥ (*instead of parārtham svataḥ*).
 10418 H. *omits* kāivalyam.
 20,21 «nanv eka-puruṣa-muktā eva vivekā-
 'kāra-vṛttiyā viraktā prakṛtiḥ katham anya-puruṣa-rtham punaḥ sṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'ṣa doṣa iti vācyam; mukta-puruṣo 'pakara-
 ṇāir api pṛthivy-ādibhir anyasya bhogya-sṛṣṭi-darṣanād iti.» tatrā 'ha (*instead of eka-puruṣaṇ . . . darṣayati*).
 22 na virajyate prabuddha-
 rajju-tattvasyāi 'vo.
 24-27 ekasmin puruṣe vivi-
 kta-bodhād viraktam api
 pradhānam nā 'nyasmin
 puruṣe sṛṣṭy-uparāgāya
 viraktam bhavati, kim tu
 tam prati sṛjaty eva;
 yathā prabuddha-rajju-
 tattvasyāi 'vo 'rago
 bhayā 'dikam na jana-
 yati, mūḍham prati tu
 janayaty eve 'ty arthaḥ
 (*instead of yathā . . .*
 parān-mukhatā).
 33 H. *omits* kim tu.
 1052 H. *omits* ca.
 4 H. *omits* 'pi.
 14 rūpa.
 20 H. *omits* prakṛteḥ.
 24 muktā.
 1062 H. *omits* ānjasyena.
 3 H. *omits* paṇu-vat.
 9 H. *omits* 'py.
 11 tatra kālī sādhanāir
 bandhaḥ (*instead of*
 buddher . . . bandhaḥ).
 16 H. *omits* sva.
 29 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-
10 asanniṣṭham (instead of anityam ca).
18 ato 'ntarā (instead of antarā-'ntarā).
1086 grutiḥ ca.
10 loko.
20 H. omits yathā.
32 'vidyā-saṃskāra-leśasya sattā.
1094 H. omits vedānti-bruvo.
9 kṛta-kṛtyatā.
28 paripūrṇa-cinmātreṇā.
1101 jagat (instead of bhavet).
2 bhavet (instead of jagat).
13 'ntareṇā 'ha.
23 ca (after viraktasya).
1111 nirlvayinī-vat.
16 H. omits iti.
26 āḡā vai vaḡya-virase as three separate words.
1125 cā 'rthe sukhām.
11 H. omits iti.
13 aṅgato (instead of ukte).
23 jñānam.
28 hīyata.
34 H. omits cec.
35 yogino (instead of jñāna-sādhanaṇām).
1138,9 are missing in H.
10 iti Mokṣadharmā-'di-bhyaḥ. iti Vasiṣṭhā-'di-smṛtibhyaḥ ca (instead of 'ty-ādy- . . . -vākye-bhyaḥ).
12 dhāraṇa.
13-15 are missing in H.
31,32 bhrāntatva-gruter (instead of vivekā-'bhāva-gruter).
1141 tac-chabdeno 'kto-'cya-mānayoh.
3 H. omits kṛta-kṛtyatām . . . pradarṣayan.
15 tad vai.
1165 saṅge (instead of paṇcād).
7 tathā 'rdha-saṃkhyām.
10 H. omits ity-ādinā.
11621-23 H. omits tad uktam . . . kṣama" iti.
31 puruṣārthatā-siddhyā.
11722 iḡvarā-'dhiṣṭhātṛtve.
11812-14 H. omits iccho-'tpatty . . . ce'cchā-'dir iti.
17 ḡaktitvena (instead of dharmatvena).
26 cec cetanāi-'ḡvaryām.
33 iti tatrā 'ha.
11931 'dhikāra-hetu-
1203 H. adds apy before anavasthā.
8 āvidyākī.
1212 H. omits jñāna-nāḡyā.
15 H. omits lāukika.
23,24 līṅgam (instead of arthā-'patti-rūpam pramāṇam).
24,25 niṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.
12315 dhūmasyā 'pi.
1253-5 H. omits siddha-viveka- . . . tad-vāiyarthyam.
12613-15 H. omits na cā . . . pravṛtṭeḥ.
22,23 tasyābādhā-'dir as one word.
24 H. omits ata.
32 niḡvasitam.
12724 pratiseḡdho-'papattir.
26 cā 'nirvacanīyām, tādrḡasyā 'pi bhānam.
28-36 H. omits yā tu . . . proktam iti.
1283-17 anyad vastv anyarūpeṇa bhāsata ity api na yuktam, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-ḡṅga-tulyatvam anyathā-ḡabdeno 'cyate, 'tha ca tasya bhānam ucyaṭa iti sva-vaca eva vyāhatam; asato bhānā-'sambhavyā 'nyathā-khyāti-vāḡibhir api vacanād ity arthaḥ. puro-vartiny asattve 'nyatra tat-sattāyā bhānā-'prayojakatvam iti bhāvaḥ. na ca «sarvatrā 'sato bhāne sāmāgrī na sambhavati saṃnikarṣā-'dy-abhāvād ity atah kvacit-sattā-mātramapekṣyata» iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhavād iti.
12823,24 paṭā-'diṣu (instead of gukty-ādāu . . . sphatikā-'diṣu vā).
1291-3 are missing in H.
13-15 H. omits eko ghaṭa . . . 'sambhavāc ca.
20-22 H. omits yathā-katham-cid . . . sāmāyād iti.
33 utpattiḥ pratiter.
1301 yady anāgatā-'vasthā.
5 H. omits ḡabdeṣv iva ghaṭā-'diṣv api.
13,14 H. omits āupādhika . . . 'ktatvāt.
25 ḡiṣya-buddhi-vāḡdayāya.
1314 ekātma-vāḡdinām.
5 nā 'tmā 'vidyā.
11-15 H. omits avidyāyā . . . mano-dharmatvād iti.
16-23 yadi cā 'vidyā dravyarūpā puruṣā-'cṛitā ga-gane vāyuvad iṣyate, tadā 'tmā-'dvāita-hāniḥ. tathā prakṛtir eva se 'ti siddha-sādhanaṇm ca. tādrḡam cā 'vibhāgenā (instead of Brahma-mimāṇsāyām . . . avibhāgenā).
24 H. adds brahma after 'dvitīyam.
27 jñānamayo 'py artha.
37 H. adds satyam after tatra.
13212-14 H. omits niṣedha-gruter . . . prasāṅgād.
17-19 H. omits guṇaḡ . . . bhāvaḥ.
29 antaḡkarāṇo-'papatteḥ.

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APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāḡP. = Bhāḡavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmapindū Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoṣa.	RV. = Ṛgveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadhā.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	Taitt.Ār. = Taittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmaçāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārKP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further:

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- | | | |
|---|---|--|
| <p>11 = *Chānd. 6. 2. 1.
 19 = Brh. 2. 4. 5; 4. 5. 6.
 22,23 = ? Cf. 3514.
 23,4 = Bhag. 3. 29.
 10,11 = *Brh. 4. 3. 22.
 11 = ?
 11,12 = Brh. 4. 3. 7.
 12,13 = *Brh. 4. 3. 16.
 14,15 = Bhag. 3. 27.
 16,17 = VP. 6. 7. 22.
 34 = Bhag. 16. 8.
 33,4 = Mbh. 12. 11676a
 + 11198a.
 9-12 = Parāçara's Upapu-
 rāṇa?
 15,16 = *Mbh. 12. 7663b
 + 7664a.
 20,21 = KP. ?
 31 = BrS. 2. 1. 1.
 34 = BrS. 1. 1. 1.
 36 = *BrS. 2. 2. 1.
 37,38 = YS. 1. 26.
 45,6 = VP. 1. 17. 83.
 12-32 = Padma Purāṇa?
 37 = BrS. 2. 3. 43.
 39 = *BrS. 4. 1. 3.
 514,15 = *Mbh. 12. 11409b
 + 11410a.
 18 = Çvet. 6. 13.
 20 = Bhag. 2. 39.
 34,35 = SS. 5. 1.
 62,3 = SS. 6. 70.
 21 = YS. 2. 16.
 75 = Chānd. 7. 1. 3.
 5,6 = *Kāth. 2. 12.
 7,8 = SS. 1. 19.
 13 = YS. 1. 4.
 14,15 = YBh. 2. 17.
 17,18 = SS. 2. 35.
 22,23 = ? Cf. 4336
 33 = YBh. 1. 52 + 3. 49.
 84,5 = Brh. 4. 5. 3.
 24,25 = YS. 2. 15.
 28,29 = Sāmkhya - tattva-
 kāmudī, introd.
 to SK. 2.</p> | <p>34-36 = *Chānd. 8. 12. 1.
 92 = RV. 8. 48. 3.
 8 = SK. 2.
 19,20 = *Mārka P. 10. 31.
 21 = Chānd. 8. 15. 1.
 25 = TāittAr. 10. 10. 3.
 26 = Çvet. 3. 8; 6. 15.
 29 = *VP. 2. 8. 96.
 105,6 = KP. 2. 2. 12.
 123,4 = *Brh. 4. 3. 16.
 13 = SS. 1. 12.
 1317,18 = ?
 24,25 = Sūrya Purāṇa?
 30,31 = NrsT. 2. 9. 9.
 147,8 = SK. 20.
 10 = YS. 2. 17.
 12 = Bhag. 13. 21.
 14 = Kāth. 3. 4.
 25 = SS. 1. 55.
 27,28 = YS. 2. 23, 24.
 1510 = Am. 1. 1. 1. 9.
 16,17 = *Sarva-daṛçana-saṁ-
 graha (ed. Bibl.
 Ind.) p. 16.
 163 = BrS. 4. 2. 16.
 7,8,11 = Padma Purāṇa?
 1711,12 = Sūrya Purāṇa?
 14 = Cūlikā Upaniṣad 3.
 1914, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 15 = Chānd. 6. 2. 2.
 2020 = NrsT. 2. 1. 7, 8.
 21 = LP. ?
 218,9 = VP. 2. 13. 96.
 10,11 = VP. 2. 13. 95.
 14 = VP. 3. 18. 17.
 226,7 = GāudMK. 2. 32, BrB.
 10.
 8,9 = *KP. 2. 11. 6.
 14,15 = ?
 235,6 = Kāth. 6. 17. Çvet.
 3. 13.
 17,18 = *BrB. 13.
 19 = Çvet. 5. 8.
 20 = Bhag. 2. 24.</p> | <p>23,24 = Mbh. 12. 11307b,
 11308a.
 245 = Çvet. 6. 11.
 7 = SS. 1. 7.
 25,26 = SK. 21.
 28,29 = SS. 1. 58.
 36,37 = Bhag. 13. 21.
 2510, a = SS. 3. 24.
 b = SS. 3. 37.
 11 = YS. 2. 24.
 20,21 = YS. 2. 24.
 23 = Bhag. 13. 21.
 29,30 = YS. 2. 13.
 30 = ?
 30,31 = NS. 3. 1. 25.
 32,33 = *Mbh. 12. 7762b,
 7763.
 34 = *Mbh. 12. 7751a.
 36,37 = YS. 2. 12, 13.
 261-4 = KP. 2. 2. 20, 21.
 5,6 = NS. 1. 1. 2.
 16 = YS. 2. 26.
 17,18 = YS. 2. 28.
 21,22 = Īg. 11, Māitr. 7. 9.
 23 = BrS. 3. 4. 33.
 25,26 = ?
 27 = BrS. 3. 4. 16.
 2718,19 = ?
 26 = ?
 34 = Bhag. 2. 20.
 289,10 = SS. 1. 19.
 11,12 = GāudMK. 2. 32,
 BrB. 10.
 18,19 = Brh. 4. 3. 7.
 22,23 = ?
 2910 = SS. 1. 56.
 12,13 = SS. 1. 59.
 27,28 = SK. 6.
 308,9 = ? Cf. 15534.
 27 = SS. 2. 12.
 32-35 = Bhāgavata?
 36,37 = Garbha Upaniṣad 3.
 37,38 = Pr. 4. 8.
 311,2 = SK. 3.
 6 = ?
 12,13 = SS. 1. 154.</p> |
|---|---|--|

- 24,25 = VP. 1. 2. 43b, 44b.
 323,4 = VP. 1. 2. 20b, 21a.
 24,25 = VP. 1. 2. 38.
 334 = Chānd. 6. 2. 3.
 12,13 = YS. 2. 22.
 30a = *Brh. 1. 4. 2.
 b = Chānd. 6. 2. 3.
 33,34 = LP. ?
 35 = BrS. 2. 4. 12.
 344-9 = YV. ?
 35 = MärkP. 37. 38b.
 359 = BrS. 2. 1. 11.
 11,12 = M. 12. 106.
 14 = ? Cf. 122.
 32 = YS. 4. 23.
 37,38 = Brh. 2. 4. 5.
 3611,12 = VP. 1. 4. 51.
 13,14 = VP. 1. 2. 33.
 25 = Mbh. 12. 12681a.
 29 = LP. ? Cf. KP. 2. 2.
 16.
 378 = VP. 1. 5. 5b.
 11 = KP. ?; *Mbh. 12.
 7852.
 17,18 = ?
 23,24 = Mbh. 12. 11419.
 31 = Brh. 3. 8. 8.
 33 = Çvet. 4. 10.
 34 = Çvet. 4. 9.
 36-38 = ?
 385 = SS. 1. 24.
 21,22 = ?
 3920,21 = YS. 4. 17. (18
 Vyāsa.)
 21,22 = *YBh. 4. 18.
 29,30 = SS. 6. 39.
 407,8 = Chānd. 7. 24. 1.
 19 = Chānd. 6. 1. 4.
 27 = BrS. 2. 2. 29.
 27,28 = *BrS. 2. 2. 30.
 28 = Brh. 2. 3. 6.
 29,30 = BrS. 3. 2. 22.
 32 = SS. 1. 78.
 4115 = SS. 1. 6.
 19 = SS. 1. 2.
 23,24 = Chānd. 8. 1. 6.
 25 = SS. 1. 16.
 4210,11 = BhāgP. 1. 8. 52.
 14 = SK. 2.
 21 = TāittAr. 10. 10. 3.
 434 = Brh. 2. 4. 5; 4. 5. 6.
 34 = SS. 6. 28.
 35 = YS. 1. 4.
 36,37 = ? Cf. 722,23.
 38 = YBh. 1. 7.
 4440,41 = Bhag. 13. 33.
 457,8 = M. 12. 105.
 22,23 = SS. 5. 107.
 464 = SS. 1. 89.
 16,17 = ?
 4721-24 = YV. ?
 25 = Chānd. 6. 2. 3.
 29,30 = KP. 4. 66.
 496-9 = *YBh. 2. 20; 4. 22.
 14 = SS. 1. 104.
 24 = SS. 1. 143.
 32,33 = SS. 1. 105.
 5111,12 = VP. 1. 14. 35.
 18 = Çiçupālavadha 2.59.
 5215 = *Kāth. 2. 12.
 30,31 = SK. 7.
 5511,12 = Brh. 1. 4. 7.
 12 = Chānd. 6. 2. 1.
 12,13 = *Māitr. 5. 2.
 13 = Brh. 5. 5. 1.
 30,31 = YV. ?
 571,2 = VP. 2. 7. 32.
 15 = Brh. 1. 4. 7.
 25 = SS. 1. 110.
 32,33 = SK. 10.
 586,7 = SS. 6. 39.
 31,32 = SK. 11.
 595,6 = SK. 10.
 9,10 = VP. 2. 7. 25b, 26a.
 6020,21 = SK. 13.
 26,27 = *VP. 1. 2. 20b, 21a.
 6111,12 = Chānd. 6. 7. 6.
 12,13 = YS. 4. 2.
 621, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 27 = SS. 1. 66.
 631 = SS. 1. 66.
 16 = SK. 11.
 22,23 = SS. 5. 114.
 31 = SS. 1. 104.
 645,6 = SK. 17.
 16,17 = KP. 2. 2. 10.
 18,19 = ?
 32,33 = ?
 6515-18 = YV. ?
 29 = Çvet. 6. 11.
 30,31 = Vedānta-sāra 158.
 33,34 = Brh. 2. 3. 6.
 6610,11 = ?
 20 = BrS. 3. 2. 10.
 21,22 = SS. 5. 116.
 6715,16 = Çvet. 4. 5.
 17 = *Brh. 4. 4. 14; Çvet.
 3. 10.
 683,4 = SS. 6. 63.
 693,4 = VP. ?; GāudMK. 3.
 5.
 12 = Chānd. 6. 11. 3.
 19 = SS. 1. 99.
 21 = BrS. 1. 1. 21.
 21,22 = BrS. 2. 1. 22.
 22 = BrS. 2. 3. 43.
 27,28 = BrB. 12.
 29,30 = LP. ?
 701 = Ait. 1. 1. 1.
 2 = Chānd. 6. 2. 1.
 8,9 = BrB. 11.
 27 = BrS. 3. 2. 32.
 29,30 = Kāth. 4. 15.
 31 = Muṇḍ. 3. 1. 3.
 32,33 = ?
 34,35 = ?
 38 = *Bhag. 10. 21.
 39a = Chānd. 6. 8. 7 seq.
 b = Brh. 1. 4. 10.
 715 = Chānd. 6. 8. 7 seq.
 12,13 = *Tāitt. 2. 7.
 21 = Kāth. 5. 10.
 24 = ?
 26 = BrS. 4. 2. 16.
 35 = SS. 1. 154.
 7211 = ?
 23 = Am. 1. 1. 4. 13.
 735,6 = ?
 7,8 = ?
 14 = Pāṇini 5. 2. 91.
 31,32 = Brh. 1. 5. 3.
 748,9 = SK. 20.
 21,22 = Mbh. 12. 7879.
 7518,19 = YS. 2. 22.
 20,21 = Tāitt. 2. 1.
 25 = Çvet. 4. 5.
 32,33 = KP. 12. 28.
 35,36 = Brh. 2. 3. 6.
 36 = Chānd. 7. 25. 2;
 NṛsT. 2. 17.
 7636 = Brh. 4. 4. 6.
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.
 12,13 = *Mund. 2. 1. 3.
 14,15 = Pr. 6. 4.
 18,19 = BrS. 2. 3. 15.
 32 = ? See note to translation of SPrBh.
 781 = SS. 2. 10.
 8,9 = ?
 10 = Brh. 2. 4. 10.
 797 = VāP. 4. 25; Matsya Pur. ?
 15 = *Mbh. 12. 7758.
 26-30 = *BhāgP. 3. 5. 29-31.
 33,34 = SK. 25.
 36 = SS. 2. 21.
 809 = *MārkP. 45. 38.
 23 = *Chānd. 6. 2. 3; Tāitt. 2. 6.
 23,24 = Chānd. 6. 5. 4.
 29,30 = Brh. 3. 2. 13.
 36,811 = Brh. 2. 4. 12.
 6 = Mund. 2. 1. 3.
 9 = ?
 34 = Brh. 1. 5. 3.
 8226,27 = ?
 29,30 = Brh. 4. 3. 23, 26.
 837 = Am. 1. 1. 4. 11.
 14,15 = SK. 29.
 18,19 = BrS. 2. 4. 9.
 23,24 = Mund. 2. 1. 3.
 36,37 = SK. 28.
 842,3 = *Sāmkhya - tattva-kāumudī on SK. 27.
 25 = YS. 1. 6.
 37,38 = YS. 1. 2-4.
 853-6 = YV. ?
 12,13 = *KP. 2. 2. 28.
 26,27 = SK. 31.
 8823,24 = *M. 12. 8.
 26,27 = BrS. 3. 1. 1.
 895 = SK. 40.
 12,13 = SK. 40.
 901,2 = *Mbh. 12. 13755b, 13756a.
 11,12 = SS. 6. 69.
 14 = NS. 1. 1. 11.
 27,28 = M. 1. 16.
 31,32 = ?
 915,6 = ?
- 16,17 = SK. 39.
 21,22 = SK. 41.
 26 = SK. 40.
 31,32 = YV. ?
 9214 = Tāitt. 2. 5.
 18,19 = Brh. 4. 4. 2.
 25,26 = Chānd. 6. 5. 4.
 9322 = SS. 3. 20.
 943 = SS. 3. 16.
 10 = SK. 46.
 20 = Īṣ. 11.
 24 = Āvet. 3. 8; 6. 15.
 25 = TāittAr. 10. 10. 3.
 9515 = Chānd. 3. 14. 1.
 965 = Kāth. 2. 12.
 12,13 = YS. 1. 34.
 29,30 = YS. 2. 29.
 974-6 = Garuḍa Purāṇa ?
 9,10 = SS. 3. 24.
 25,26 = SK. 49.
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.
 9811,12 = SK. 48.
 25 = SS. 3. 38.
 29,30 = SK. 50.
 9920,21 = SK. 51.
 1005,6 = YS. 3. 37.
 7 = SS. 3. 23.
 11,12 = SK. 52.
 14,15 = SS. 3. 10.
 20,21 = SK. 53.
 10122 = SK. 45.
 1021,2 = YS. 4. 3.
 7 = Brh. 4. 4. 6.
 11,12 = Mund. 1. 1. 9.
 14,15 = SS. 3. 56.
 19,20 = SS. 3. 57.
 22,23 = Kāth. 4. 12.
 24,25 = ?
 1031 = SS. 2. 1.
 12 = SS. 2. 37.
 1043,4 = Āvet. 1. 10.
 10,11 = YS. 2. 22.
 13 = Āvet. 4. 5.
 10524,25 = Nāradiya ?
 27,28 = SK. 61.
 1066,7 = SK. 62.
 8 = SS. 3. 65.
- 1071,2 = Brh. 2. 3. 6.
 2 = *Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.
 4,5 = Matsya Purāṇa ?
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, *12464).
 14,15 = SK. 64.
 19,20 = YS. 2. 26.
 1087,8 = ?
 9 = Brh. 4. 4. 6, Nrs. T. 2. 1. 5.
 10,11 = Nāradiya Smṛti ?
 26,27 = YS. 3. 9.
 34 = NS. 3. 1. 25.
 1101-6 = Garuḍa Purāṇa ?
 22 = ?
 30,31 = BhāgP. 11. 9. 2.
 33,34 = M. 6. 78.
 1114 = R. 3. 9. 32.
 15,16 = *VP. 2. 13. 30a + 22b.
 24,25 = ?
 26,27 = ?
 33,34 = *Mbh. 12. 6520, 6647.
 11210,11 = *Mbh. 12. 6649.
 17,18 = ?
 20-23 = *MārkP. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Āvet. 6. 23.
 15-18 = Brh. 1. 4. 10.
 20 = Bhag. 11. 40.
 1151,2 = Chānd. 5. 4. 1.
 27,28 = VP. 4. 2. 45c.
 33,34 = *VP. 4. 2. 45b.
 1166-9 = VP. 4. 2. 46.
 22,23 = *Yājñavalkya's Dharmasāstra 3. 141.
 11715 = SS. 1. 92.
 11822,23 = *Brh. 4. 3. 16.
 11910 = Āvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

16 = Çvet. 6. 11.	25,26 = Brh. 4. 3. 23-30.	150 ^{22,23} = VP. 6. 5. 62.
120 ^{5,6} = Brh. 2. 4. 12.	27-29 = ?	151 ^{4,5} = *Chând. 8. 15. 1.
25a = Brh. 2. 3. 6.	37,38 = Brh. 3. 9. 28.	153 ^{3,4} = BhāgP. 3. 7. 11.
b = Brh. 3. 8. 8.	132 ⁹ = ?	9 = SS. 6. 25.
34 = Brh. 2. 4. 12.	10 = ?	22-24 = YS. 1. 2-4.
121 ¹⁰ = *Brh. 3. 2. 13; 4.	18 = Brh. 1. 4. 8.	25,26 = ?
4. 5.	20a = ?	33,34 = BrS. 4. 1. 11.
10,11 = ?	b = ?	154 ⁸ = Muṇḍ. 2. 1. 5.
24 = ?	133 ^{15,16} = Çvet. 4. 10.	16 = Çvet. 4. 5.
122 ³ = Çvet. 6. 11.	22 = Çvet. 6. 19.	155 ³⁴ = ? Cf. 308.
3,4 = Brh. 2. 3. 6.	31 = *Kath. 2. 12.	156 ⁶ = *SS. 3. 58.
5,6 = Kath. 3. 15.	134 ²² = ?	157 ⁴ = Brh. 4. 4. 14, Çvet.
7 = GāudMK. 2. 32,	135 ¹⁹⁻²² = *VP. 1. 2. 23.	3. 10.
BrB. 10.	35,36 = M. 1. 27.	24 = SS. 6. 48.
7,8 = Chând. 6. 1. 4.	139 ^{34,35} = M. 1. 17.	158 ⁸ = GāudMK. 3. 26.
126 ³ = ?	140 ⁶ = Kath. 6. 17.	10 = ?
32,33 = Brh. 2. 4. 10; 4.	7 = *Mbh. 3. 16763.	30 = RV. 10. 190. 3.
5. 11.	141 ¹⁵ = ?	30,31 = Brh. 4. 4. 19.
127 ^{5,6} = NS. 2. 1. 67.	16 = *Dhātupāṭha 15.	32 = SS. 6. 52.
7 = SS. 5. 26.	54.	33 = Brh. 4. 4. 19.
13,14 = BrS. 2. 2. 28.	33 = Chând. 6. 5. 4.	159 ¹ = Brh. 4. 4. 19.
16,17 = SS. 5. 26.	142 ^{1,2} = Chând. 6. 3. 1.	3 = Bhag. 11. 40.
21a = Brh. 2. 3. 6.	143 ^{6,7} = SS. 5. 114.	4,5 = Chând. 6. 1. 4.
b = Brh. 4. 4. 19.	8 = SS. 2. 1.	8,9 = GāudMK. 2. 32,
21,22 = *Brh. 4. 3. 22,	16 = SS. 2. 34.	BrB. 10.
Brahma Upan-	22 = YS. 1. 4.	31,32 = SS. 6. 55.
iṣad 2.	145 ^{12,13} = Chând. 6. 11. 1.	160 ^{22,23} = BrB. 13.
29,30 = ?	14 = SS. 5. 121.	24 = SS. 5. 114.
128 ¹³ = ?	18,19 = M. 12. 9.	161 ^{15,16} = Çvet. 5. 9.
18 = SS. 5. 26.	146 ³ = Çāçvata 320.	21 = *Dhātupāṭha 15.
33,34 = ?	147 ³¹⁻³⁴ = *VP. 2. 13. 98, 99.	54.
129 ^{1,2} = ?	148 ^{24,25} = Kumārasambhava	33-36 = ?
4,5 = *VP. 1. 2. 19.	1. 53.	162 ¹² = *Chând. 6. 2. 3.
130 ¹⁷ = Chând. 7. 25. 2.	149 ^{3,4} = YS. 2. 15.	34 = BhāgP. 3. 26 21.
18 = Muṇḍ. 2. 2. 11,	5,6 = *VP. 6. 5. 55.	163 ^{30,31} = SS. 1. 1.
NṛsT. 2. 17.	22-25 = ?	164 ⁹ = *Mbh. 3. 14197.
29 = Chând. 7. 25. 2.	27,28 = KP. 2. 2. 12.	11,12 = BhāgP. 3. 24. 36.
131 ^{1,2} = Ken. 1. 5.	33,34 = SS. 3. 74.	16 = Bhag. 11. 32.
23,24 = Chând. 6. 2. 1.		

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p style="text-align: center;">Rigveda.</p> <p>8. 48. 3 = 92.</p> <p>10. 190. 3 = 15830.</p> <hr/> <p style="text-align: center;">Taittiriya Āraṇyaka.</p> <p>10. 10. 3 = 925.</p> <p style="padding-left: 2em;">= 4221.</p> <p style="padding-left: 2em;">= 9425.</p> <hr/> <p style="text-align: center;">Bṛhad-Āraṇyaka Upaniṣad.</p> <p>*1. 4. 2 = 3330a.</p> <p>1. 4. 7 = 5511,12.</p> <p style="padding-left: 2em;">= 5715.</p> <p style="padding-left: 2em;">= 11911.</p> <p>1. 4. 8 = 13218.</p> <p>1. 4. 10 = 7039b.</p> <p style="padding-left: 2em;">= 11415-18.</p> <p>1. 5. 3 = 7331,32.</p> <p style="padding-left: 2em;">= 8134.</p> <p>2. 3. 6 = 4028.</p> <p style="padding-left: 2em;">= 6533,34.</p> <p style="padding-left: 2em;">= 7535,36.</p> <p style="padding-left: 2em;">= 1071,2.</p> <p style="padding-left: 2em;">= 12025a.</p> <p style="padding-left: 2em;">= 1223,4.</p> <p style="padding-left: 2em;">= 12721a.</p> <p>2. 4. 5 = 119.</p> <p style="padding-left: 2em;">= 3537,38.</p> <p style="padding-left: 2em;">= 434.</p> <p>2. 4. 10 = 7810.</p> <p style="padding-left: 2em;">= 12632,33.</p> <p>2. 4. 12 = 8036, 811.</p> <p style="padding-left: 2em;">= 1205,6.</p> <p style="padding-left: 2em;">= 12034.</p> <p>3. 2. 13 = 8029,30.</p> <p>*3. 2. 13 = 12110.</p> <p style="padding-left: 2em;">C. 8. 8 = 3731.</p> <p style="padding-left: 2em;">= 12025b.</p> <p>*3. 9. 26 = 1072.</p>	<p>3. 9. 28 = 13137,38.</p> <p>4. 2. 4 = 1072.</p> <p>4. 3. 7 = 211,12.</p> <p style="padding-left: 2em;">= 2818,19.</p> <p>*4. 3. 16 = 212,13.</p> <p style="padding-left: 2em;">= 123,4.</p> <p style="padding-left: 2em;">= 11822,23.</p> <p>*4. 3. 22 = 210,11.</p> <p style="padding-left: 2em;">= 12721,22.</p> <p>4. 3. 23, 26 = 8229,30.</p> <p>4. 3. 23-30 = 13125,26.</p> <p style="padding-left: 2em;">4. 4. 2 = 9218,19.</p> <p>*4. 4. 5 = 12110.</p> <p style="padding-left: 2em;">4. 4. 6 = 7638.</p> <p style="padding-left: 2em;">= 771.</p> <p style="padding-left: 2em;">= 1027.</p> <p style="padding-left: 2em;">= 1089.</p> <p>*4. 4. 14 = 6717.</p> <p style="padding-left: 2em;">4. 4. 14 = 1574.</p> <p style="padding-left: 2em;">4. 4. 19 = 12721b.</p> <p style="padding-left: 2em;">= 15830,31.</p> <p style="padding-left: 2em;">= 15833.</p> <p style="padding-left: 2em;">= 1591.</p> <p>4. 4. 22 = 1072.</p> <p style="padding-left: 2em;">4. 5. 3 = 84,5.</p> <p style="padding-left: 2em;">4. 5. 6 = 119.</p> <p style="padding-left: 2em;">= 434.</p> <p>4. 5. 11 = 12632,33.</p> <p>4. 5. 15 = 1072.</p> <p>5. 5. 1 = 5513.</p> <hr/> <p style="text-align: center;">Chāndogya Upaniṣad.</p> <p>3. 14. 1 = 9515.</p> <p style="padding-left: 2em;">5. 4. 1 = 1151,2.</p> <p>6. 1. 4 = 4019.</p> <p style="padding-left: 2em;">= 1227,8.</p> <p style="padding-left: 2em;">= 1594,5.</p> <p>6. 2. 1 = 1914a.</p> <p style="padding-left: 2em;">= 5512.</p>	<p style="padding-left: 2em;">= 621a.</p> <p style="padding-left: 2em;">= 702.</p> <p style="padding-left: 2em;">= 13123,24.</p> <p>*6. 2. 1 = 11.</p> <p>6. 2. 2 = 1915.</p> <p>6. 2. 3 = 334.</p> <p style="padding-left: 2em;">= 3330b.</p> <p style="padding-left: 2em;">= 4725.</p> <p style="padding-left: 2em;">= 11913.</p> <p>*6. 2. 3 = 8023.</p> <p style="padding-left: 2em;">= 16212.</p> <p>6. 3. 1 = 1421,2.</p> <p>6. 5. 4 = 8023,24.</p> <p style="padding-left: 2em;">= 9225,26.</p> <p style="padding-left: 2em;">= 14133.</p> <p>6. 7. 6 = 6111,12.</p> <p>6. 8. 7 <i>seq.</i> = 7039a.</p> <p style="padding-left: 2em;">= 715.</p> <p>6. 11. 1 = 14512,13.</p> <p>6. 11. 3 = 6912.</p> <p>7. 1. 3 = 75.</p> <p>7. 24. 1 = 407,8.</p> <p>7. 25. 2 = 7536.</p> <p style="padding-left: 2em;">= 13017.</p> <p style="padding-left: 2em;">= 13029.</p> <p>8. 1. 6 = 4123,24.</p> <p>*8. 12. 1 = 834-36.</p> <p>8. 15. 1 = 921.</p> <p>*8. 15. 1 = 1514,5.</p> <hr/> <p style="text-align: center;">Īṣa Upaniṣad.</p> <p style="padding-left: 2em;">11 = 2621,22.</p> <p style="padding-left: 2em;">= 9420.</p> <hr/> <p style="text-align: center;">Kena Upaniṣad.</p> <p style="padding-left: 2em;">1. 5 = 1311,2.</p> <hr/> <p style="text-align: center;">Kāṭha Upaniṣad.</p> <p style="padding-left: 2em;">2. 12 = 965.</p>
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*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10222,23. 4. 15 = 7029,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.	5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.	3. 5 = 693,4. 3. 26 = 1588.
Praṇa Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.	Garbha Upaniṣad. 3 = 3036,37.	Brahma Sūtra. 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3335. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.
Muṇḍaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.	Cūlikā Upaniṣad. 3 = 1714.	
Tāittiriya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.	Nṛsiṅha-tāpani Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.	
Aitareya Upaniṣad. 1. 1. 1 = 701.	Brahma Upaniṣad. 2 = 12721,22.	
Ṣvetāśvatara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315,16. 5. 8 = 2319.	Brahmabindu Upaniṣad. 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.	[Yoga] Vāsiṣṭha. [See note to my translation of the SPi.Bh. I. 96, page 115.] "Vāsiṣṭhe" ? = 341-9. "Vāsiṣṭhe" ? = 5530-31. "Vāsiṣṭhe" ? = 6515-18. "Vāsiṣṭhe" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.
	Māitṛi Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.	Yoga Vāsiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]
	Gāuḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.	Vedānta Sāra. 158 = 6530,31.
		Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.

10 = 57^{32,33}.
 = 59^{5,6}.
 11 = 58^{31,32}.
 = 63¹⁶.
 13 = 60^{20,21}.
 17 = 64^{5,6}.
 20 = 147⁸.
 = 74^{8,9}.
 21 = 24^{25,26}.
 25 = 79^{33,34}.
 28 = 83^{36,37}.
 29 = 83^{14,15}.
 31 = 85^{26,27}.
 39 = 91^{16,17}.
 40 = 89⁵.
 = 89^{12,13}.
 = 91²⁶.
 41 = 91^{21,22}.
 45 = 101²².
 46 = 94¹⁰.
 48 = 98^{11,12}.
 49 = 97^{25,26}.
 50 = 98^{29,30}.
 51 = 99^{20,21}.
 52 = 100^{11,12}.
 53 = 100^{20,21}.
 61 = 105^{27,28}.
 62 = 106^{6,7}.
 64 = 107^{14,15}.

[The order of the stanzas as used by Vijnānablika has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 8^{28,29}.

*On SK. 27 = 84^{2,3}.

Sāṃkhya Sūtra.

1. 1 = 163^{30,31}.
 1. 2 = 41¹⁹.
 1. 6 = 41¹⁵.
 1. 7 = 24⁷.
 1. 12 = 121³.
 1. 16 = 41²⁵.
 1. 19 = 7^{7,8}.
 = 28^{9,10}.
 1. 24 = 38⁵.
 1. 55 = 14²⁵.
 1. 56 = 29¹⁰.

1. 58 = 24^{28,29}.
 1. 59 = 29^{12,13}.
 1. 66 = 62²⁷.
 = 63¹.
 1. 78 = 40³².
 1. 89 = 46¹.
 1. 92 = 117¹⁵.
 1. 99 = 69¹⁹.
 1. 104 = 49¹⁴.
 = 63³¹.
 1. 105 = 49^{32,33}.
 1. 110 = 57²⁵.
 1. 143 = 49²⁴.
 1. 154 = 31^{12,13}.
 = 71³⁵.
 2. 1. = 103¹.
 = 143⁸.
 2. 10 = 78¹.
 2. 12 = 30²⁷.
 2. 21 = 79³⁶.
 2. 34 = 143¹⁶.
 2. 35 = 71^{7,18}.
 2. 37 = 103¹².
 3. 10 = 100^{14,15}.
 3. 16 = 94³.
 3. 20 = 93²².
 3. 23 = 100⁷.
 3. 24 = 25^{10a}.
 = 97^{9,10}.
 3. 37 = 25^{10b}.
 3. 38 = 98²⁵.
 3. 56 = 102^{14,15}.
 3. 57 = 102^{19,20}.
 *3. 58 = 156⁶.
 3. 65 = 106⁸.
 3. 74 = 149^{33,34}.
 5. 1 = 53^{4,35}.
 5. 26 = 127⁷.
 = 127^{16,17}.
 = 128¹⁸.
 5. 107 = 45^{22,23}.
 5. 114 = 63^{22,23}.
 = 143^{6,7}.
 = 160²⁴.
 5. 116 = 66^{21,22}.
 5. 121 = 145¹⁴.
 6. 25 = 153⁹.
 6. 28 = 43³⁴.
 6. 39 = 39^{29,30}.
 = 58^{6,7}.
 6. 48 = 157²⁴.

6. 52 = 158³².
 6. 55 = 159^{31,32}.
 6. 63 = 68^{3,4}.
 6. 69 = 90^{11,12}.
 6. 70 = 62³.

Yoga Sūtra.

1. 2-4 = 84^{37,38}.
 = 153²²⁻²⁴.
 1. 4 = 7¹³.
 = 43³⁵.
 = 143²².
 1. 6 = 84²⁵.
 1. 26 = 337³⁸.
 1. 34 = 96^{12,13}.
 2. 12, 13 = 253^{36,37}.
 2. 13 = 252³⁰.
 2. 15 = 82^{4,25}.
 = 149^{3,4}.
 2. 16 = 62¹.
 2. 17 = 14¹⁰.
 2. 22 = 33^{12,13}.
 = 75^{18,19}.
 = 104^{10,11}.
 2. 23, 24 = 142^{7,28}.
 2. 24 = 25¹¹.
 = 252^{20,21}.
 2. 26 = 26¹⁶.
 = 107^{19,20}.
 2. 28 = 26^{17,18}.
 2. 29 = 962³⁰.
 3. 9 = 108^{26,27}.
 3. 37 = 100^{5,6}.
 4. 2 = 61^{12,13}.
 4. 3 = 102^{1,2}.
 4. 17 (or 18) = 39^{20,21}.
 4. 23 = 35³².

Vyāsa's Yoga Bhāṣya.

1. 7 = 43³⁸.
 1. 52 = 73³.
 2. 17 = 714¹⁵.
 *2. 20 = 496-9.
 3. 49 = 733.
 *4. 18 = 3921²².
 4. 22 = 496-9.

Nyāya Sūtra.

1. 1. 2 = 265⁶.
 1. 1. 11 = 90¹⁴.

2. 1. 67 = 1275,6.
3. 1. 25 = 2530,31.
= 10834.

Sarva Darśana Saṁgraha.

*Page 16 end (ed. *Bibl. Ind.*)
= 1516,17.

Mahā Bhārata.

- *3. 14197 = 1649.
*3. 16763 = 1407.

(Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.
2. 24 = 2320.
2. 39 = 520.
3. 27 = 214,15.
3. 29 = 23,4.
*10. 21 = 7038.
11. 32 = 16416.
11. 40 = 11420.
= 1593.
13. 21 = 1412.
= 2436,37.
= 2523.
13. 33 = 4410,41.
16. 8 = 234.

(Mokṣadharmā.)

- *12. 6520 = 11133,34.
*12. 6647 = 11133,34.
*12. 6649 = 11210,11.
12. 7663b = 315.
*12. 7664a = 316.
*12. 7751a = 2534.
*12. 7758 = 7915.
*12. 7762b = 2532.
*12. 7763 = 2533.
*12. 7852 = 3711.
12. 7879 = 7421,22.
12. 11198a = 34.
12. 11307b = 2323.
12. 11308a = 2324.
*12. 11409b = 514.
*12. 11410a = 515.
12. 11419 = 3723,24.
12. 11676a = 33.
12. 12463 = 1077,8.
*12. 12464 = 1079,10.

12. 12681a = 3625.
*12. 13755b = 901.
*12. 13756a = 902.

*14. 761 = 1136,7.

Manu.

1. 16 = 9027,28.
1. 17 = 13934,35.
1. 27 = 13535,36.
6. 76-78 = 1077-12.
6. 78 = 11033,34.
*12. 8 = 8823,24.
12. 9 = 14518,19.
12. 105 = 457,8.
12. 106 = 3511,12.

**Yājñavalkya's Dharma-
cāstra.**

*3. 141 = 11622,23.

Viṣṇu Purāṇa.

- *1. 2. 19 = 1294,5.
1. 2. 20b, 21a = 323,4.
*1. 2. 20b, 21a = 6026,27.
*1. 2. 23 = 13519-22.
1. 2. 33 = 3613,14.
1. 2. 38 = 3224,25.
1. 2. 43b, 44b = 3124,25.
1. 4. 51 = 3611,12.
1. 5. 5b = 378.
1. 14. 35 = 5111,12.
1. 17. 83 = 45,6.
2. 7. 25b, 26a = 599,10.
2. 7. 32 = 571,2.
*2. 8. 96 = 929.
*2. 13. 22b = 11116.
*2. 13. 30a = 11115.
2. 13. 39 = 1138,9.
2. 13. 95 = 2110,11.
2. 13. 96 = 218,9.
*2. 13. 98, 99 = 14731-34.
3. 18. 17 = 2114.
3. 18. 103 = 11312-15.
*4. 2. 45b = 11533,34.
4. 2. 45c = 11527,28.
4. 2. 46 = 1166-9.
*6. 5. 55 = 1495,6.
6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.
? = 693,4.

[See translation of SPrBh., p. 165,
note.]

Kūrma Purāṇa.

[Īṣvara Gītā: See note to my transla-
tion of SPrBh., p. 22.]

2. 2. 10 = 6416,17.
2. 2. 12 = 105,6.
= 14927,28.
2. 2. 16, cf. 3629.
2. 2. 20, 21 = 261-4.
*2. 2. 28 = 8512,13.
2. 11. 6 = 228,9.
4. 66 = 4729,30.
12. 28 = 7532,33.
? = 320,21.
? = 3711.

Garuḍa Purāṇa.

- ? = 974-6.
? = 1101-6.

Padma Purāṇa.

- ? = 412-32.
? = 167,8,11.

Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.
*3. 5. 29-31 = 7926-30.
3. 7. 11 = 1533,4.
3. 24. 36 = 16411,12.
3. 26. 21 = 16234.
11. 9. 2 = 11030,31.
? = 3032-35.

Matsya Purāṇa.

- ? = 797.
? = 1074,5.

Mārkaṇḍeya Purāṇa.

- *10. 31 = 919,20.
37. 38b = 3435.
*41. 18, 19 = 11220-23.
*45. 38 = 809.

Liṅga Purāṇa.

- ? = 2021.
? = 3333,34.
? = 3629.
? = 6929,30.

<p>Vāyu Purāṇa. 4. 25 = 797.</p> <hr/> <p>Sūrya Purāṇa. ? = 1324,25. ? = 1711,12.</p> <hr/> <p>Nāradiya ? [See translation of SPrBh., p. 242 note, and p. 243, note.] ? = 10524,25. ? = 10810,11.</p>	<p>Parāçara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.</p> <hr/> <p>Rāmāyaṇa. 3. 9. 32 = 1114.</p> <hr/> <p>Kumārasambhava. 1. 53 = 14824,25.</p> <hr/> <p>Çiçupālavadha. 2. 59 = 5118.</p>	<p>Pāṇini. 5. 2. 91 = 7314.</p> <hr/> <p>Dhātupāṭha. *15. 54 = 14116. = 16121.</p> <hr/> <p>Amarakoça. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.</p> <hr/> <p>Çāçvata. 320 = 1463.</p>
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QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

<p>? = 122,23. Cf. 3514. ? = 211. ? = 722,23. Cf. 4336. ? = 1317,18. ? = 2214,15. ? = 2530. ? = 2623,26. ? = 2718,19. ? = 2726. ? = 2822,23. ? = 308,9. Cf. 15534. ? = 316. ? = 3514. Cf. 122. ? = 3717,18. ? = 3736-38. ? = 3821,22. ? = 4336,37. Cf. 722,23. ? = 4616,17. ? = 6418,19. ? = 6432,33. ? = 6610,11.</p>	<p>[See note to translation of 7732.] ? = 7032,33. ? = 7034,35. ? = 7124. ? = 7211. ? = 735,6. ? = 737,8. ? = 7732. ? = 783,9. ? = 819. ? = 8226,27. ? = 9031,32. ? = 915,6. ? = 9727,28. [Cf. Appendix III.] ? = 10224,25. ? = 1087,8. ? = 11022. ? = 11124,25. ? = 11126,27.</p>	<p>? = 11217,18. ? = 11232,33. ? = 12110,11. ? = 12124. ? = 1263. ? = 12729,30. ? = 12813. ? = 12833,34. ? = 1291,2. ? = 13127-29. ? = 1329. ? = 13210. ? = 13220a. ? = 13220b. ? = 13422. ? = 14115. ? = 14922-25. ? = 15325,26. ? = 15534. Cf. 308. ? = 15810. ? = 16133-36.</p>
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Books for the Study of Indo-Iranian Languages

(*Sanskrit, Pāli, Avestan*),

Literatures, Religions, and Antiquities.

Published by Messrs. Ginn and Company,

Boston, New York, Chicago, and London.

Whitney's Sanskrit Grammar.

A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Second (revised and extended) edition. 1889. 8vo. xxvi + 552 pages. Cloth : Mailing price, \$3.20. Paper : \$2.90.

Of the original edition of this work no description need be given. This new edition embodies new material, gathered by the author and by others during the past ten years, so far as it fitted into the plan of the work. In particular, the author has been able to correct and repair certain errors and omissions in the first edition, and to speak with more definiteness on very many points relating to the material and usages of the language. The paragraphing of the first edition has been retained throughout, though subdivisions have been more thoroughly marked.

Supplement to Whitney's Sanskrit Grammar.

The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by WILLIAM DWIGHT WHITNEY. 1885. 8vo. xiv + 250 pages. Paper : Mailing price, \$2.00.

The fact that the roots are briefly and clearly defined, and the forms conveniently given, makes this work useful even in the early stages of Sanskrit study. Each formation and derivative is dated according to the period of its appearance in the literary records of the language.

Cappeller's Sanskrit-English Dictionary.

A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, \$6.25.

This dictionary covers a wide range of Sanskrit texts. It is accurate, sufficient, and brief. Typography, paper, and binding are excellent. The size is truly handy; the price, small. The author had already published a Sanskrit-German Dictionary. This Sanskrit-English one, therefore, has practically the advantage of being a second edition, and is an improvement upon its German original in many ways.

Lanman's Sanskrit Reader.

A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. **Complete**: Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, \$2.00. **Text** alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. **Notes** alone, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

Sanskrit Text in English Letters.

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

Perry's Sanskrit Primer.

A Sanskrit Primer : based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda : the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Elwell's Jātakas (Pāli).

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

Harvard Oriental Series.

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

VOLUME I. — The Jātaka-mālā : or Bodhisattvāvadāna-mālā, by Ārya-çūra ; edited by Dr. HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages. Mailing price, \$1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgari characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

VOLUME II. — The Sāṃkhya-pravacana-bhāṣya : or Commentary on the exposition of the Sāṃkhya philosophy ; by Vijñānabhikṣu ; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, \$1.50.

"In spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced." — *Editor's Preface*.

VOLUME III. — Buddhism in Translations. By HENRY CLARKE WARREN. Royal 8vo. Cloth. About 500 pages. Nearly ready. Mailing price, \$1.20.

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